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WITH ENGLISH NOTES

BY

HENRY WALFORD, M.A.
Wadham College, Oxford
Assistant Master in Haileybury College

PART II

OMENS AND DREAMS. BEAUTIES OF NATURE.

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SECTION III.

STORIES CONNECTED WITH OMENS AND DREAMS.

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CHAP. I.

1. PRAESENTIAM saepe divi suam declarant, ut et apud Regillum bello Latinorum, quum A. Postumius dictator cum Octavio Mamilio Tusculano praelio dimicaret, in nostra acie Castor et Pollux ex equis pugnare visi sunt, et recentiore memoria iidem Tyndaridae Persen victum nuntiaverunt. P. enim Vatinius, avus huius adolescentis, quum e praefectura Reatina Romam venienti noctu duo iuvenes cum equis albis dixissent regem Persen illo die captum, senatuique nuntiavisset, primo, quasi temere de republica locutus, in carcerem coniectus est; post, a Paullo litteris allatis, quum idem dies constitisset, et agro a senatu et vacatione donatus est. Atque etiam quum ad fluvium Sagram Crotoniatas Locri maximo praelio devicissent, eo ipso die auditam esse eam pugnam ludis Olympiae memoriae proditum est. Saepe Faunorum voces exauditae, saepe visae formae deorum quemvis non aut hebetem aut impium deos praesentes esse confiteri coegerunt.

2. Praedictiones vero et praesensiones rerum futurarum quid aliud declarant, nisi hominibus ea quae futura sunt ostendi, monstrari, portendi, praedici? ex quo illa ostenta,

monstra, portenta, prodigia dicuntur. Quod si ea ficta credimus licentia fabularum, Mopsum, Tiresiam, Amphiaraum, Calchantem, Helenum, quos tamen augures ne ipsae quidem fabulae ascivissent, si res omnino repudiaret, ne domesticis quidem exemplis docti numen deorum comprobabimus? Nihil nos P. Claudii bello Punico primo temeritas movebit, qui etiam per iocum deos irridens, quum cavea liberati pulli non pascerentur, mergi eos in aquam iussit, ut biberent, quoniam esse nollent? Qui risus, classe devicta, multas ipsi lacrimas, magnam populo Romano cladem attulit.

3. Quid? collega eius Iunius eodem bello nonne temqestate classem amisit, quum auspiciis non paruisset? Itaque Claudius a populo condemnatus est, Iunius necem sibi ipse conscivit. C. Flaminium Caelius religione neglecta cecidisse apud Thrasimenum scribit cum magno reipublicae vulnere. Quorum exitio intelligi potest, eorum imperiis rempublicam amplificatam, qui religionibus paruissent. Et, si conferre volumus nostra cum externis, ceteris rebus aut pares aut etiam inferiores reperiemur, religione, id est cultu deorum, multo superiores. An Attii Navii lituus ille, quo ad investigandum suem regiones vineae terminavit, contemnendus est? Crederem, nisi eius augurio rex Hostilius maxima bella gessisset. Sed negligentia nobilitatis augurii disciplina omissa, veritas auspiciorum spreta est, species tantum retenta. Itaque maximae reipublicae partes, in his bella, quibus reipublicae salus continetur, nullis auspiciis administrantur; nulla peremnia servantur, nulla ex acuminibus; nulli viri vocantur, ex quo in procinctu testamenta perierunt. Tum enim bella gerere nostri duces incipiunt, quum auspicia posuerunt.

4. At vero apud maiores tanta religionis vis fuit, ut quidam imperatores etiam seipsos diis immortalibus capite velato verbis certis pro republica devoverent. Multa ex Sibyllinis vaticinationibus, multa ex haruspicum responsis commemorare possum, quibus ea confirmentur quae dubia nemini

debent esse. Atqui et nostrorum augurum et Etruscorum haruspicum disciplinam P. Scipione, C. Figulo consulibus res ipsa probavit: quos quum Ti. Gracchus, consul iterum, crearet, primus rogatorum, ut eos retulit, ibidem est repente mortuus. Gracchus quum comitia nihilominus peregisset, remque illam in religionem populo venisse sentiret, ad senatum retulit. Senatus quos ad soleret referendum censuit. Haruspices introducti responderunt non fuisse iustum comitiorum rogatorem. Tum Gracchus, ut e patre audiebam, incensus ira, 'Itane vero? ego non iustus, qui et consul rogavi et augur et auspicato? an vos, Tusci ac barbari, auspiciorum populi Romani ius tenetis et interpretes esse comitiorum potestis?' Itaque tum illos exire iussit. Post autem ex provincia litteras ad collegium misit, se, quum legeret libros, recordatum esse, vitio sibi tabernaculum captum fuisse, hortos Scipionis, quod, quum pomoerium postea intrasset habendi senatus causa, in redeundo, quum idem pomerium transiret, auspicari esset oblitus: itaque vitio creatos consules esse. Augures rem ad senatum: senatus, ut abdicarent consules: abdicaverunt. Quae quaerimus exempla maiora? Vir sapientissimus atque haud scio an omnium praestantissimus peccatum suum, quod celari posset, confiteri maluit, quam haerere in republica religionem: consules summum imperium statim deponere, quam id tenere punctum temporis contra religionem.

CHAP. II.

1. Quid est igitur, cur dubitandum sit, quin sint ea, quae disputavi, verissima? Si ratio mecum facit, si eventa, si populi, si nationes, si Graeci, si barbari, si maiores etiam nostri, si denique hoc semper ita putatum est? si summi philosophi, si poetae, si sapientissimi viri, qui respublicas

constituerunt, qui urbes condiderunt? an, dum bestiae loquantur, exspectamus, hominum consentiente auctoritate contenti non sumus?

Nec vero quidquam aliud affertur, cur ea quae dico divinandi genera nulla sint, nisi quod difficile dictu videtur, quae cuiusque divinationis ratio, quae causa sit. Quid enim habet haruspex, cur pulmo incisus etiam in bonis extis dirimat tempus et proferat diem? quid augur, cur a dextra corvus, a sinistra cornix faciat ratum? quid astrologus, cur stella Iovis aut Veneris coniuncta cum Luna ad ortus puerorum salutaris sit, Saturni Martisve contraria? cur autem deus dormientes nos moneat, vigilantes negligat? Quid deinde causae est, cur Cassandra furens futura prospiciat, Priamus sapiens hoc idem facere non queat? Cur fiat quidque, quaeris? Recte omnino. Sed non nunc id agitur. Fiat, necne fiat, id quaeritur. Ut si magnetem lapidem esse dicam, qui ferrum ad se alliciat et attrahat, rationem, cur id fiat, afferre nequeam, fieri omnino neges? Quod idem facis in divinatione; quam et cernimus ipsi, et audimus, et legimus et a patribus accepimus; neque ante philosophiam patefactam, quae nuper inventa est, hac de re communis vita dubitavit; et postea quam philosophia processit, nemo aliter philosophus sensit, in quo modo esset auctoritas. Dixi de Pythagora, de Democrito, de Socrate: excepi de antiquis praeter Xenophanem neminem: adiunxi veterem Academiam, Peripateticos, Stoicos. Unus dissentit Epicurus. Quid vero? hoc turpius, quam quod idem nullam sensit gratuitam esse virtutem?

2. Quis est autem quem non moveat clarissimis monumentis testata consignataque antiquitas? Calchantem augurem scribit Homerus longe optimum, eumque ducem classis fuisse ad Ilium, auspiciorum credo scientia, non locorum. Amphilochus et Mopsus Argivorum reges fuerunt, sed iidem augures: iique urbes in ora maritima Ciliciae Graecas con-

diderunt. Atque etiam ante hos Amphiaraus et Tiresias, non humiles et obscuri, neque eorum similes, ut apud Ennium est,

qui sui quaestus causa fictas suscitant sententias,

sed clari et praestantes viri, qui avibus et signis admoniti futura dicebant. Quorum de altero etiam apud inferos Homerus ait, solum sapere, ceteros umbrarum vagari modo. Amphiaraum autem sic honoravit fama Graeciae, deus ut haberetur, atque ut ab eius solo, in quo est humatus, oracula peterentur. Quid? Asiae rex Priamus nonne et Helenum filium et Cassandram filiam divinantes habebat, alterum auguriis, alteram mentis incitatione et permotione divina? Quo in genere Marcios quosdam fratres, nobili loco natos, apud maiores nostros fuisse scriptum videmus. Quid? Polyidum Corinthium nonne Homerus et aliis multa, et filio ad Troiam proficiscenti mortem praedixisse commemorat? Omnino apud veteres qui rerum potiebantur iidem auguria tenebant. Ut enim sapere, sic divinare regale ducebant. Testis est nostra civitas, in qua et reges augures, et postea privati eodem sacerdotio praediti rempublicam religionum auctoritate rexerunt.

3. Eaque divinationum ratio ne in barbaris quidem gentibus neglecta est, si quidem et in Gallia Druidae sunt, e quibus ipse Divitiacum Aeduum cognovi, qui et naturae rationem, quam physiologiam Graeci appellant, notam esse sibi profitebatur, et partim auguriis, partim coniectura, quae essent futura dicebat, et in Persis augurantur et divinant Magi, qui congregantur in fano commentandi causa atque inter se colloquendi: quod etiam idem vos quondam facere Nonis solebatis. Nec quisquam rex Persarum potest esse, qui non ante magorum disciplinam scientiamque perceperit. Licet autem videre et genera quaedam et nationes huic scientiae deditas. Telmessus in Caria est, qua in urbe excellit haruspicum disciplina: itemque Elis in Peloponneso familias

duas certas habet, Iamidarum unam, alteram Clytidarum, haruspicinae nobilitate praestantes. In Syria Chaldaei cognitione astrorum sollertiaque ingeniorum antecellunt. Etruria autem de caelo tacta scientissime animadvertit: eademque interpretatur, quid quibusque ostendatur monstris atque portentis. Quocirca bene apud maiores nostros senatus, tum quum florebat imperium, decrevit ut de principum filiis sex singulis Etruriae populis in disciplinam traderentur, ne ars tanta propter tenuitatem hominum a religionis auctoritate abduceretur ad mercedem atque quaestum. Phryges autem et Pisidae et Cilices et Arabum natio avium significationibus plurimum obtemperant: quod idem factitatum in Umbria accepimus.

4. Ac mihi quidem videntur e locis quoque ipsis qui a quibusque incolebantur, divinationum opportunitates esse ductae. Etenim Aegyptii et Babylonii, in camporum patentium aequoribus habitantes, quum ex terra nihil emineret, quod contemplationi caeli officere posset, omnem curam in siderum cognitione posuerunt; Etrusci autem, quod religione imbuti studiosius et crebrius hostias immolabant, extorum cognitioni se maxime dediderunt: quodque propter aeris crassitudinem de caelo apud eos multa fiebant, et quod ob eamdem causam multa inusitata partim e caelo, alia ex terra oriebantur, quaedam etiam ex hominum pecudumve conceptu et satu, portentorum exercitatissimi interpretes exstiterunt. Quorum quidem vim, ut tu soles dicere, verba ipsa prudenter a maioribus posita declarant. Quia enim ostendunt, portendunt, monstrant, praedicunt; ostenta, portenta, monstra, prodigia dicuntur. Arabes autem et Phryges et Cilices, quod pastu pecudum maxime utuntur, campos et montes hieme et aestate peragrantes, propterea facilius cantus avium et volatus notaverunt. Eademque et Pisidiae causa fuit et huic nostrae Umbriae. Tum Caria tota, praecipueque Telmesses, quos ante dixi, quod agros uberrimos maximeque fertiles incolunt

in quibus multa propter fecunditatem fingi gignique possunt, in ostentis animadvertendis diligentes fuerunt.

5. Quis vero non videt in optima quaque republica plurimum auspicia et reliqua divinandi genera valuisse? Quis rex umquam fuit, quis populus, qui non uteretur predictione divina? neque solum in pace, sed in bello multo etiam magis, quo maius erat certamen et discrimen salutis. Omitto nostros, qui nihil in bello sine extis agunt, nihil sine auspiciis domi habent. Externa videamus. Namque et Athenienses omnibus semper publicis consiliis divinos quosdam sacerdotes, quos μάντεις vocant, adhibuerunt: et Lacedaemonii regibus suis augurem assessorem dederunt; itemque senibus (sic enim consilium publicum appellant) augurem interesse voluerunt: iidemque de rebus maioribus semper aut Delphis oraculum, aut ab Ammone aut a Dodona petebant. Lycurgus quidem, qui Lacedaemoniorum rempublicam temperavit, leges suas auctoritate Apollinis Delphici confirmavit. Quas quum vellet Lysander commutare, eadem est prohibitus religione. Atque etiam, qui praeerant Lacedaemoniis, non contenti vigilantibus curis, in Pasiphaae fano, quod est in agro propter urbem, somniandi causa incubabant, quia vera quietis oracula ducebant.

6. Ad nostra iam redeo. Quoties senatus decemviros ad libros ire iussit! quantis in rebus, quamque saepe responsis haruspicum paruit! Nam et quum duo visi soles essent, et quum tres lunae, et quum faces, et quum sol nocte visus esset, et quum e caelo fremitus auditus, et quum caelum discessisse visum est atque in eo animadversi globi. Delata etiam ad senatum labes agri Privernatis, quum ad infinitam altitudinem terra desedisset, Apuliaque maximis terrae motibus conquassata esset: quibus portentis magna populo Romano bella perniciosaeque seditiones denuntiabantur. Inque his omnibus responsa haruspicum cum Sibyllae versibus congruebant. Quid, quum Cumis Apollo sudavit,

Capuae Victoria? quid ortus androgyni? nonne fatale quoddam monstrum fuit? Quid, quum fluvius atratus sanguine fluxit? quid, quum saepe lapidum, sanguinis nonnumquam, terrae interdum, quondam etiam lactis imber defluxit? quid, quum in Capitolio ictus Centaurus e caelo est, in Aventino portae et homines, Tusculi aedes Castoris et Pollucis, Romaeque Pietatis? nonne et haruspices ea responderunt, quae evenerunt, et in Sibyllae libris eaedem repertae praedictiones sunt?

7. Caeciliae Q. filiae somnio modo Marsico bello templum est a senatu Iunoni Sospitae restitutum. Quod quidem somnium Sisenna quum disputavisset mirifice ad verbum cum re convenisse, tamen insolenter, credo ab Epicureo aliquo inductus, disputat somniis credi non oportere. Idem contra ostenta nihil disputat exponitque initio belli Marsici et deorum simulacra sudavisse, et sanguinem fluxisse, et discessisse caelum, et ex occulto auditas esse voces, quae pericula belli nuntiarent, et Lanuvii clypeos, quod haruspicibus tristissimum visum esset, a muribus esse derosos.

8. Quid, quod in annalibus habemus, Véienti bello, quum lacus Albanus praeter modum crevisset, Veientem quemdam ad nos hominem nobilem profugisse, eumque dixisse, ex fatis quae Veientes scripta haberent Veios capi non posse, dum lacus is redundaret: et, si lacus emissus lapsu et cursu suo ad mare profluxisset, perniciosum populo Romano; sin autem ita esset eductus, ut ad mare pervenire non posset, tum salutare nostris fore? Ex quo illa admirabilis a maioribus Albanae aquae facta deductio est. Quum autem Veientes bello fessi legatos ad senatum misissent, tum ex his quidam dixisse dicitur, non omnia illum transfugam ausum esse senatui dicere: in iisdem enim fatis scriptum Veientes habere, 'Fore ut brevi a Gallis Roma caperetur:' quod quidem sexennio post Veios captos esse factum videmus.

9. Saepe etiam et in praeliis Fauni auditi, et in rebus turbidis veridicae voces ex occulto missae esse dicuntur: cuius generis duo sunt ex multis exempla, sed maxima. Nam non multo ante Urbem captam exaudita vox est a luco Vestae, qui a Palatii radice in novam viam devexus est: 'Ut muri et portae reficerentur; futurum esse, nisi provisum esset, ut Roma caperetur.' Quod neglectum, quum caveri poterat, post acceptam illam maximam cladem expiatum est. Ara enim Aio Loquenti, quam septam videmus, exadversus eum locum consecrata est. Atque etiam scriptum a multis est, quum terrae motus factus esset, 'Ut sue plena procuratio fieret,' vocem ab aede Iunonis ex arce exstitisse: quocirca Iunonem illam appellatam Monetam. Haec igitur et a diis significata et a nostris maioribus iudicata contemnimus?

10. Neque solum deorum voces Pythagorei observitaverunt, sed etiam hominum, quae vocant omina. Quae maiores nostri quia valere censebant, idcirco omnibus rebus agendis, 'Quod bonum, faustum, felix fortunatumque esset,' praefabantur: rebusque divinis quae publicae fierent ut 'faverent linguis' imperabatur; inque feriis imperandis, ut 'litibus et iurgiis se abstinerent.' Itemque in lustranda colonia, ab eo qui eam deduceret, et quum imperator exercitum, censor populum lustraret, bonis nominibus qui hostias ducerent eligebantur. Quod idem in delectu consules observant, ut primus miles fiat bono nomine. Praerogativam etiam maiores omen iustorum comitiorum esse voluerunt.

11. Atque ego exempla ominum nota proferam. L. Paullus consul iterum, quum ei bellum ut cum rege Perse gereret obtigisset, ut ea ipsa die domum ad vesperum rediit, filiolam suam Tertiam, quae tum erat admodum parva, osculans animadvertit tristiculam. 'Quid est,' inquit, 'mea Tertia? quid tristis es?' 'Mi pater,' inquit, 'Persa periit.' Tum ille arctius puellam complexus, 'Accipio,' inquit, 'mea filia,

omen: erat autem mortuus catellus eo nomine. L. Flaccum flaminem Martialem ego audivi quum diceret Caeciliam Metelli, quum vellet sororis suae filiam in matrimonium collocare, exisse in quoddam sacellum ominis capiendi causa, quod fieri more veterum solebat. Quum virgo staret, et Caecilia in sella sederet, neque diu ulla vox exstitisset, puellam defatigatam petiisse a matertera ut sibi concederet paullisper, ut in eius sella requiesceret: illam autem dixisse, 'Vero, mea puella, tibi concedo meas sedes.' Quod omen res consecuta est. Ipsa enim brevi mortua est; virgo autem nupsit, cui Caecilia nupta fuerat. Haec posse contemni vel etiam rideri praeclare intelligo: sed id ipsum est, deos non putare, quae ab iis significantur contemnere.

12. Quid de auguribus loquar? Tuae partes sunt: tuum, inquam, auspiciorum patrocinium debet esse. Tibi App. Claudius augur consuli nuntiavit, addubitato Salutis augurio, bellum domesticum triste ac turbulentum fore: quod paucis post mensibus exortum, paucioribus a te est diebus oppressum. Cui quidem auguri vehementer assentior. Solus enim multorum annorum memoria non decantandi augurii sed divinandi tenuit disciplinam. Quem irridebant collegae tui, eumque tum Pisidam, tum Soranum augurem esse dicebant. Quibus nulla videbatur in auguriis aut auspiciis praesensio aut scientia veritatis futurae, sapienter aiebant ad opinionem imperitorum esse fictas religiones. Quod longe secus est: neque enim in pastoribus illis, quibus Romulus praefuit, nec in ipso Romulo haec calliditas esse potuit, ut ad errorem multitudinis religionis simulacra fingerent. Sed difficultas laborque discendi disertam negligentiam reddidit. Malunt enim disserere nihil esse in auspiciis, quam quid sit ediscere.

13. Quid est illo auspicio divinius, quod apud te in Mario est? ut utar potissimum te auctore:

'Hic Iovis altisoni subito pinnata satelles,
Arboris e trunco serpentis saucia morsu,
Subigit ipsa, feris transfigens unguibus, anguem
Semianimum et varia graviter cervice micantem.
Quem se intorquentem lanians rostroque cruentans,
Iam satiata animos, iam duros ulta dolores,
Abiicit efflantem, et laceratum affligit in unda,
Seque obitu a solis nitidos convertit ad ortus.
Hanc ubi praepetibus pinnis lapsuque volantem
Conspexit Marius, divini numinis augur,
Faustaque signa suae laudis reditusque notavit,
Partibus intonuit caeli pater ipse sinistris:
Sic aquilae clarum firmavit Iuppiter omen.'

14. Atque ille Romuli auguratus pastoralis non urbanus fuit; nec fictus ad opiniones imperitorum, sed a certis acceptus et posteris traditus. Itaque Romulus augur, ut apud Ennium est, cum fratre item augure,

Curantes magna cum cura, concupientes
Regni, dant operam simul auspicio augurioque.
Hinc Remus auspicio se devovet atque secundam
Solus avem servat. At Romulu' pulcher in alto
Quaerit Aventino, servans genus altivolantum.
Certabant, urbem Romamne Remamne vocarent.
Omnis cura viris, uter esset induperator.
Exspectant, veluti, consul quum mittere signum
Volt, omnes avidi spectant ad carceris oras,
Quam mox emittat pictis e faucibu' currus:
Sic expectabat populus, atque ore timebat
Rebus, utri magni victoria sit data regni.
Interea sol albu' recessit in infera noctis;
Exin candida se radiis dedit icta foras lux;
Et simul ex alto longe pulcherrima praepes
Laeva volavit avis: simul aureus exoritur sol.
Cedunt de caelo ter quattuor corpora sancta
Avium, praepetibus sese pulchrisque locis dant.
Conspicit inde sibi data Romulus esse priora,
Auspicio regni stabilita scamna solumque.

CHAP. III.

1. Nihil fere quondam maioris rei nisi auspicato ne privatim quidem gerebatur: quod etiam nunc nuptiarum auspices declarant, qui, re omissa, nomen tantum tenent. Nam ut nunc extis, (quamquam id ipsum aliquanto minus, quam olim,) sic tum avibus magnae res impetriri solebant. Itaque, sinistra dum non exquirimus, in dira et in vitiosa incurrimus. Ut P. Claudius, Appii Caeci filius, eiusque collega, L. Iunius, classes maximas perdiderunt, quum vitio navigassent. Quod eodem modo evenit Agamemnoni: qui, quum Achivi coepissent

> Inter sese strepere, aperteque artem obterere extispicum;
> Solvere imperat secundo rumore adversaque avi.

2. Sed quid vetera? M. Crasso quid acciderit, videmus, dirarum obnuntiatione neglecta. In quo Appius, collega tuus, bonus augur, ut ex te audire soleo, non satis scienter virum bonum et civem egregium censor C. Ateium notavit, quod ementitum auspicia subscripserit. Esto: fuerit hoc censoris, si iudicabat ementitum. At illud minime auguris, quod ascripsit, ob eam causam populum Romanum calamitatem maximam cepisse. Si enim ea causa calamitatis fuit, non in eo est culpa qui obnuntiavit, sed in eo qui non paruit. Veram enim fuisse obnuntiationem, ut ait idem augur et censor, exitus approbavit: quae si falsa fuisset, nullam afferre potuisset causam calamitatis. Etenim dirae, sicut cetera auspicia, ut omina, ut signa, non causas afferunt cur quid eveniat, sed nuntiant ventura nisi provideris. Non igitur obnuntiatio Ateii causam finxit calamitatis, sed signo obiecto monuit Crassum, quid eventurum esset nisi cavisset. Ita aut illa obnuntiatio nihil valuit, aut si, ut Appius iudicat,

valuit, id valuit, ut peccatum haereret non in eo qui monuerit, sed in eo qui non obtemperarit.

3. Quid? lituus iste vester, quod clarissimum est insigne auguratus, unde vobis est traditus? Nempe eo Romulus regiones direxit tum quum Urbem condidit. Qui quidem Romuli lituus, id est incurvum et leviter a summo inflexum bacillum, quod ab eius litui quo canitur similitudine nomen invenit, quum situs esset in curia Saliorum, quae est in Palatio, eaque deflagravisset, inventus est integer. Quid? multis annis post Romulum, Prisco regnante Tarquinio, quis veterum scriptorum non loquitur, quae sit ab Attio Navio per lituum regionum facta descriptio? Qui quum propter paupertatem sues puer pasceret, una ex iis amissa, vovisse dicitur, si recuperavisset, uvam se deo daturum quae maxima esset in vinea: itaque sue inventa, ad meridiem spectans in vinea media dicitur constitisse; quumque in quattuor partes vineam divisisset, tresque partes aves abdixissent, quarta parte, quae erat reliqua in regione distributa, mirabili magnitudine uvam, ut scriptum videmus, invenit. Qua re celebrata, quum vicini omnes ad eum de rebus suis referrent, erat in magno nomine et gloria. Ex quo factum est, ut eum ad se rex Priscus arcesseret. Cuius quum tentaret scientiam auguratus, dixit ei, cogitare se quiddam; id possetne fieri, consuluit. Ille, augurio acto, posse respondit. Tarquinius autem dixit, se cogitasse cotem novacula posse praecidi. Tum Attium iussisse experiri. Ita cotem in comitium allatam, inspectante et rege et populo, novacula esse discissam. Ex eo evenit ut et Tarquinius augure Attio Navio uteretur, et populus de suis rebus ad eum referret. Cotem autem illam et novaculam defossam in comitio supraque impositum puteal accepimus.

CHAP. IV.

1. Facta coniectura in Dionysio est paullo ante quam regnare coepit: qui quum per agrum Leontinum iter faciens equum ipse demisisset in flumen, submersus equus voraginibus non exstitit: quem quum maxima contentione non potuisset extrahere, discessit, ut ait Philistus, aegre ferens. Quum autem aliquantulum progressus esset, subito exaudivit hinnitum, respexitque et equum alacrem laetus aspexit, cuius in iuba examen apum consederat. Quod ostentum habuit hanc vim, ut Dionysius paucis post diebus regnare coeperit.

2. Quid? Lacedaemoniis paullo ante Leuctricam calamitatem quae significatio facta est, quum in Herculis fano arma sonuerunt, Herculisque simulacrum multo sudore manavit? At eodem tempore Thebis, ut ait Callisthenes, in templo Herculis valvae clausae repagulis subito se ipsae aperuerunt, armaque, quae fixa in parietibus fuerant, ea sunt humi inventa. Quumque eodem tempore apud Lebadiam Trophonio res divina fieret, gallos gallinaceos in eo loco sic assidue canere coepisse, ut nihil intermitterent: tum augures dixisse Boeotios, Thebanorum esse victoriam, propterea quod avis illa victa silere soleret, canere, si vicisset. Eademque tempestate multis signis Lacedaemoniis Leuctricae pugnae calamitas denuntiabatur. Namque et Lysandri, qui Lacedaemoniorum clarissimus fuerat, statuae, quae Delphis stabat, in capite corona subito exstitit ex asperis herbis et agrestibus: stellaeque aureae, quae Delphis erant a Lacedaemoniis positae post navalem illam victoriam Lysandri, qua Athenienses conciderunt, (qua in pugna quia Castor et Pollux cum Lacedaemoniorum classe visi esse dicebantur, eorum insignia deorum, stellae aureae, quas dixi, Delphis positae,) paullo ante Leuctricam pugnam deciderunt neque repertae sunt. Maximum vero illud portentum iisdem Spartiatis fuit, quod,

quum oraculum ab Iove Dodonaeo petivissent, de victoria sciscitantes, legatique illud in quo inerant sortes collocavissent, simia, quam rex Molossorum in deliciis habebat, et sortes ipsas et cetera, quae erant ad sortem parata, disturbavit et aliud alio dissipavit. Tum ea quae praeposita erat oraculo sacerdos dixisse dicitur, de salute Lacedaemoniis esse non de victoria cogitandum.

3. Quid? bello Punico secundo nonne C. Flaminius consul iterum neglexit signa rerum futurarum magna cum clade reipublicae? Qui, exercitu lustrato, quum Arretium versus castra movisset et contra Hannibalem legiones duceret, et ipse et equus eius ante signum Iovis Statoris sine causa repente concidit, nec eam rem habuit religioni, obiecto signo, ut peritis videbatur, ne committeret praelium. Idem quum tripudio auspicaretur, pullarius diem praelii committendi differebat. Tum Flaminius ex eo quaesivit, si ne postea quidem pulli pascerentur, quid faciendum censeret. Quum ille quiescendum respondisset, Flaminius: 'Praeclara vero auspicia, si esurientibus pullis res geri poterit, saturis nihil geretur.' Itaque signa convelli, et se sequi iussit. Quo tempore, quum signifer primi hastati signum non posset movere loco, nec quidquam proficeretur plures quum accederent, Flaminius, re nuntiata, suo more neglexit. Itaque tribus horis concisus exercitus, atque ipse interfectus est. Magnum illud etiam, quod addidit Caelius, eo tempore ipso, quum hoc calamitosum fieret praelium, tantos terrae motus in Liguribus Gallia compluribusque insulis totaque in Italia factos esse, ut multa oppida corruerint, multis locis labes factae sint terraeque desederint fluminaque in contrarias partes fluxerint atque in amnes mare influxerit.

4. Fiunt certe divinationum coniecturae a peritis. Midae illi Phrygio, quum puer esset, dormienti formicae in os tritici grana congesserunt. Divitissimum fore praedictum est: quod evenit. At Platoni, quum in cunis parvulo dormienti apes in

labellis consedissent, responsum est singulari illum suavitate orationis fore. Ita futura eloquentia provisa in infante est. Quid? amores ac deliciae tuae Roscius num aut ipse aut pro eo Lanuvium totum mentiebatur? Qui quum esset in cunabulis educareturque in Solonio, qui est campus agri Lanuvini, noctu lumine apposito experrecta nutrix animadvertit puerum dormientem circumplicatum serpentis amplexu. Quo aspectu exterrita clamorem sustulit, pater autem Roscii ad haruspices retulit: qui responderunt, nihil illo puero clarius, nihil nobilius fore. Atque hanc speciem Pasiteles caelavit argento et noster expressit Archias versibus.

5. Obiiciuntur etiam saepe formae, quae reapse nullae sunt, speciem autem offerunt. Quod contigisse Brenno dicitur eiusque Gallicis copiis, quum fano Apollinis Delphici nefarium bellum intulisset. Tum enim ferunt ex oraculo effatam esse Pythiam:

Ego providebo rem istam et albae virgines.

Ex quo factum, ut et viderentur virgines ferre arma contra, et nive Gallorum obrueretur exercitus.

CHAP. V.

1. Ex te ipso non commentitiam rem, sed factam, eiusdem generis audivi: C. Coponium ad te venisse Dyrrhachio, quum praetorio imperio classi Rhodiae praeesset, cum primis hominem prudentem atque doctum: eumque dixisse, remigem quemdam e quinqueremi Rhodiorum vaticinatum, madefactum iri minus xxx diebus Graeciam sanguine; rapinas Dyrrhachii et conscensionem in naves cum fuga, fugientibusque miserabilem respectum incendiorum fore, sed Rhodiorum classi propinquum reditum ac domum itionem dari: tum neque te ipsum non esse commotum, Marcumque Varronem et

M. Catonem, qui tum ibi erant, doctos homines, vehementer esse perterritos: paucis sane post diebus ex Pharsalica fuga venisse Labienum: qui quum interitum exercitus nuntiavisset, reliqua vaticinationis brevi esse confecta. Nam et ex horreis direptum effusumque frumentum vias omnes angiportusque constraverat; et naves subito perterriti metu conscendistis; et noctu ad oppidum respicientes, flagrantes onerarias, quas incenderant milites, quia sequi noluerant, videbatis: postremo a Rhodia classe deserti, verum vatem fuisse sensistis.

2. Ti. Gracchus, P. F., qui bis consul et censor fuit, idemque et summus augur et vir sapiens civisque praestans, nonne (ut C. Gracchus, filius eius, scriptum reliquit), duobus anguibus domi comprehensis, haruspices convocavit? Qui quum respondissent, si marem emisisset, uxori brevi tempore esse moriendum; si feminam, ipsi: aequius esse censuit, se maturam oppetere mortem, quam P. Africani filiam adolescentem: feminam emisit: ipse paucis post diebus est mortuus.

3. Tages quidam dicitur in agro Tarquiniensi, quum terra araretur, et sulcus altius esset impressus, exstitisse repente et eum affatus esse, qui arabat. Is autem Tages, ut in libris est Etruscorum, puerili specie dicitur visus, sed senili fuisse prudentia. Eius aspectu quum obstupuisset bubulcus, clamoremque maiorem cum admiratione edidisset; concursum esse factum, totamque brevi tempore in eum locum Etruriam convenisse; tum illum plura locutum multis audientibus, qui omnia eius verba exceperint litterisque mandaverint: omnem autem orationem fuisse eam, qua haruspicinae disciplina contineretur: eam postea crevisse rebus novis cognoscendis et ad eadem illa principia referendis. Haec accepimus ab ipsis: haec scripta conservant: hunc fontem habent disciplinae.

4. Rarum est quoddam genus eorum, qui se a corpore

avocent et ad divinarum rerum cognitionem cura omni studioque rapiantur. Horum sunt auguria non divini impetus, sed rationis humanae: nam et natura futura praesentiunt, ut aquarum fluxiones et deflagrationem futuram aliquando caeli atque terrarum. Alii autem in republica exercitati, ut de Atheniensi Solone accepimus, orientem tyrannidem multo ante prospiciunt: quos prudentes possumus dicere, id est providentes; divinos nullo modo possumus; non plus, quam Milesium Thalem, qui, ut obiurgatores suos convinceret, ostenderetque etiam philosophum, si ei commodum esset, pecuniam facere posse, omnem oleam, antequam florere coepisset, in agro Milesio coemisse dicitur. Animadverterat fortasse quadam scientia, olearum ubertatem fore. Et quidem idem primus defectionem solis, quae Astyage regnante facta est, praedixisse fertur. Multa medici, multa gubernatores, agricolae etiam multa praesentiunt: sed nullam eorum divinationem voco, ne illam quidem, qua ab Anaximandro physico moniti Lacedaemonii sunt, ut urbem et tecta linquerent armatique in agro excubarent, quod terrae motus instaret, tum, quum et urbs tota corruit, et ex monte Taygeto extrema montis quasi puppis avulsa est. Ne Pherecydes quidem, ille Pythagorae magister, potius divinus habebitur, quam physicus; qui quum vidisset haustam aquam de iugi puteo, terrae motus dixit instare.

CHAP. VI.

1. Veniamus ad somnia. Matrem Phalaridis scribit Ponticus Heraclides, doctus vir, auditor et discipulus Platonis, visam esse videre in somnis simulacra deorum, quae ipsa domi consecravisset: ex his Mercurium e patera, quam dextra manu teneret, sanguinem visum esse fundere: qui quum terram attigisset refervescere videretur sic, ut tota domus

sanguine redundaret. Quod matris somnium immanis filii crudelitas comprobavit. Quid ego, quae magi Cyro illi principi interpretati sunt, ex Dinonis Persicis proferam? Nam quum dormienti ei sol ad pedes visus esset, ter eum scribit frustra appetivisse manibus, quum se convolvens sol elaberetur et abiret: ei magos dixisse, (quod genus sapientum et doctorum habebatur in Persis,) ex triplici appetitione solis, xxx annos Cyrum regnaturum esse, portendi. Quod ita contigit. Nam ad septuagesimum pervenit, quum XL natus annos regnare coepisset.

2. Est profecto quiddam etiam in barbaris gentibus praesentiens atque divinans: siquidem ad mortem proficiscens Calanus Indus, quum ascenderet in rogum ardentem, 'O praeclarum discessum,' inquit, 'e vita! quum, ut Herculi contigit, mortali corpore cremato, in lucem animus excesserit!' Quumque Alexander eum rogaret, si quid vellet, ut diceret; 'Optime,' inquit: 'propediem te videbo.' Quod ita contigit. Nam Babylone paucis post diebus Alexander est mortuus. Discedo parumper a somniis, ad quae mox revertar. Qua nocte templum Ephesiae Dianae deflagravit, eadem constat ex Olympiade natum esse Alexandrum, atque, ubi lucere coepisset, clamitasse magos, pestem ac perniciem Asiae proxima nocte natam. Haec de Indis et magis.

3. Redeamus ad somnia. Hannibalem Caelius scribit, quum columnam auream quae esset in fano Iunonis Laciniae auferre vellet, dubitaretque utrum ea solida esset, an extrinsecus inaurata, perterebravisse: quumque solidam invenisset, statuissetque tollere, ei secundum quietem visam esse Iunonem praedicere ne id faceret, minarique, si fecisset, se curaturam ut eum quoque oculum, quo bene videret, amitteret; idque ab homine acuto non esse neglectum. Itaque ex eo auro, quod exterebratum esset, buculam curasse faciendam, et eam in summa columna collocavisse.

4. Hoc idem in Sileni, quem Caelius sequitur, Graeca

historia est: is autem diligentissime res Hannibalis persecutus est: Hannibalem, quum cepisset Saguntum, visum esse in somnis a Iove in deorum concilium vocari: quo quum venisset, Iovem imperasse ut Italiae bellum inferret, ducemque ei unum e concilio datum; quo illum utentem cum exercitu progredi coepisse; tum ei ducem illum praecepisse ne respiceret; illum autem id diutius facere non potuisse elatumque cupiditate respexisse; tum visam belluam vastam et immanem, circumplicatam serpentibus, quacumque incederet, omnia arbusta, virgulta, tecta pervertere; et eum admiratum quaesisse de deo quodnam illud esset tale monstrum: et deum respondisse vastitatem esse Italiae, praecepisseque ut pergeret protinus; quid retro atque a tergo fieret ne laboraret.

5. Apud Agathoclem scriptum in historia est, Hamilcarem Karthaginiensem, quum oppugnaret Syracusas, visum esse audire vocem, se postridie caenaturum Syracusis: quum autem is dies illuxisset, magnam seditionem in castris eius inter Poenos et Siculos milites esse factam: quod quum sensissent Syracusani, improviso eos in castra irrupisse Hamilcaremque ab iis vivum esse sublatum. Ita res somnium comprobavit. Plena exemplorum est historia, tum referta vita communis.

6. At vero P. Decius ille Q. F. qui primus e Deciis consul fuit, quum esset tribunus militum M. Valerio, A. Cornelio consulibus, a Samnitibusque premeretur noster exercitus, quum pericula praeliorum iniret audacius, monereturque ut cautior esset, dixit, quod exstat in annalibus, sibi in somnis visum esse, quum in mediis hostibus versaretur, occidere cum maxima gloria. Et tum quidem incolumis exercitum obsidione liberavit. Post triennium autem, quum consul esset, devovit se, et in aciem Latinorum irrupit armatus. Quo eius facto superati sunt et deleti Latini. Cuius mors ita gloriosa fuit ut eamdem concupisceret filius.

7. Sed veniamus nunc, si placet, ad somnia philosophorum. Est apud Platonem Socrates, quum esset in custodia publica, dicens Critoni, suo familiari, sibi post tertium diem esse moriendum: vidisse se in somnis pulchritudine eximia feminam, quae se nomine appellans diceret Homericum quemdam eiusmodi versum:

Tertia te Phthiae tempestas laeta locabit.

Quod ut est dictum sic scribitur contigisse. Xenophon Socraticus (qui vir et quantus!) in ea militia, qua cum Cyro minore perfunctus est, sua scribit somnia; quorum eventus mirabiles exstiterunt. Mentiri Xenophontem, an delirare dicemus?

8. Quid? singulari vir ingenio Aristoteles et paene divino ipsene errat, an alios vult errare, quum scribit, Eudemum Cyprium, familiarem suum, iter in Macedoniam facientem Pheras venisse; quae erat urbs in Thessalia tum admodum nobilis, ab Alexandro autem tyranno crudeli dominatu tenebatur: in eo igitur oppido ita graviter aegrum Eudemum fuisse, ut omnes medici diffiderent: ei visum in quiete egregia facie iuvenem dicere, fore ut perbrevi convalesceret, paucisque diebus interiturum Alexandrum tyrannum, ipsum autem Eudemum quinquennio post domum esse rediturum? Atque ita quidem prima statim scribit Aristoteles consecuta, et convaluisse Eudemum, et ab uxoris fratribus interfectum tyrannum; quinto autem anno exeunte, quum esset spes ex illo somnio in Cyprum illum ex Sicilia esse rediturum, praeliantem eum ad Syracusas occidisse: ex quo ita illud somnium esse interpretatum, ut, quum animus Eudemi e corpore excesserit, tum domum revertisse videatur.

9. Adiungamus philosophis doctissimum hominem, poëtam quidem divinum, Sophoclem: qui, quum ex aede Herculis patera aurea gravis surrepta esset, in somnis vidit ipsum deum dicentem, qui id fecisset. Quod semel ille iterumque

neglexit. Ubi idem saepius, ascendit in Areopagum: detulit rem. Areopagitae comprehendi iubent eum, qui a Sophocle erat nominatus. Is, quaestione adhibita, confessus est, paterамque retulit. Quo facto, fanum illud Indicis Herculis nominatum est.

10. Sed quid ego Graecorum? Nescio quo modo me magis nostra delectant. Omnes hoc historici, Fabii, Gellii, sed proxime Caelius. Quum bello Latino ludi votivi maximi primum fierent, civitas ad arma repente est excitata. Itaque, ludis intermissis, instaurativi constituti sunt. Qui antequam fierent, quumque iam populus consedisset, servus per circum, quum virgis caederetur, furcam ferens ductus est. Exin cuidam rustico Romano dormienti visus est venire, qui diceret, praesulem sibi non placuisse ludis; idque ab eodem iussum esse eum senatui nuntiare: illum non esse ausum. Iterum esse idem visum, et monitum ne vim suam experiri vellet: ne tum quidem esse ausum. Exin filium eius esse mortuum; eamdem in somnis admonitionem fuisse tertiam. Tum illum etiam debilem factum, rem ad amicos detulisse, quorum de sententia lecticula in curiam esse delatum, quumque senatui somnium enarravisset, pedibus suis domum revertisse. Itaque somnio comprobato a senatu, ludos illos iterum instauratos memoriae proditum est.

11. C. vero Gracchus multis dixit, ut scriptum apud eumdem Caelium est, sibi in somnis quaesturam petenti Ti. fratrem visum esse dicere, quam vellet cunctaretur, tamen eodem sibi leto quo ipse interisset esse pereundum. Hoc, antequam tribunus plebi C. Gracchus factus esset, et se audisse scribit Caelius, et dixisse multis. Quo somnio quid inveniri potest certius?

12. Quid? illa duo somnia, quae creberrime commemorantur a Stoicis, quis tandem potest contemnere? unum de Simonide: qui quum ignotum quemdam proiectum mortuum vidisset, eumque humavisset, haberetque in animo navem

conscendere, moneri visus est ne id faceret ab eo quem sepultura affecerat; si navigasset, eum naufragio esse periturum; itaque Simonidem redisse; perisse ceteros, qui tum navigassent: alterum ita traditum, clarum admodum somnium:

13. quum duo quidam Arcades familiares iter una facerent, et Megaram venissent, alterum ad cauponem devertisse, ad hospitem alterum. Qui ut caenati quiescerent, concubia nocte visum esse in somnis ei, qui erat in hospitio, illum alterum orare ut subveniret, quod sibi a caupone interitus pararetur; eum primo perterritum somnio surrexisse; dein quum se collegisset idque visum pro nihilo habendum esse duxisset, recubuisse; tum ei dormienti eumdem illum visum esse rogare ut, quoniam sibi vivo non subvenisset, mortem suam ne inultam esse pateretur, se interfectum in plaustrum a caupone esse coniectum, et supra stercus iniectum; petere, ut mane ad portam adesset, priusquam plaustrum ex oppido exiret. Hoc vero eum somnio commotum, mane bubulco praesto ad portam fuisse; quaesisse ex eo quid esset in plaustro: illum perterritum fugisse, mortuum erutum esse; cauponem, re patefacta, poenas dedisse. Quid hoc somnio dici potest divinius?

14. Sed quid aut plura aut vetera quaerimus? Saepe tibi meum narravi; saepe ex te audivi tuum somnium: Me, quum Asiae provinciae praeessem, vidisse in quiete, quum tu equo advectus ad quamdam magni fluminis ripam, provectus subito atque delapsus in flumen, nusquam apparuisses, me contremuisse, timore perterritum: tum te repente laetum exstitisse, eodemque equo adversam ascendisse ripam, nosque inter nos esse complexos. Facilis coniectura huius somnii: mihique a peritis in Asia praedictum est, fore eos eventus rerum qui acciderunt.

15. Venio nunc ad tuum: audivi equidem ex te ipso, sed mihi saepius noster Salustius narravit; quum in illa fuga,

nobis gloriosa, patriae calamitosa, in villa quadam campi Atinatis maneres, magnamque partem noctis vigilasses, ad lucem denique arcte et graviter dormitare te coepisse. Itaque, quamquam iter instaret, se tamen silentium fieri iussisse, neque esse passum te excitari: quum autem experrectus esses hora secunda fere, te sibi somnium narravisse: visum tibi esse, quum in locis solis maestus errares, C. Marium cum fascibus laureatis quaerere ex te quid tristis esses; quumque tu te tua patria vi pulsum esse dixisses, prehendisse eum dextram tuam, et bono animo te iussisse esse, lictorique proximo tradidisse, ut te in monumentum suum deduceret; et dixisse in eo tibi salutem fore. Tum et se exclamasse Saustius narrat, reditum tibi celerem et gloriosum paratum, et te ipsum visum somnio delectari. Nam illud mihi ipsi celeriter nuntiatum est, ut audivisses, in monumento Marii de tuo reditu magnificentissimum illud senatus consultum esse factum, referente optimo et clarissimo viro consule, idque frequentissimo theatro, incredibili clamore et plausu comprobatum, dixisse te, nihil illo Atinati somnio fieri posse divinius.

SCIPIO'S DREAM.

1. Quum in Africam venissem M'. Manilio consuli ad quartam legionem tribunus, ut scitis, militum, nihil mihi potius fuit quam ut Masinissam convenirem, regem familiae nostrae iustis de causis amicissimum. Ad quem ut veni, complexus me senex collacrimavit, aliquantoque post suspexit in caelum, et, 'Grates,' inquit, 'tibi ago, summe Sol, vobisque, reliqui Caelites, quod ante quam ex hac vita migro conspicio in meo regno et his tectis P. Cornelium

Scipionem, cuius ego nomine ipso recreor: ita numquam ex animo meo discedit illius optimi atque invictissimi viri memoria.' Deinde ego illum de suo regno, ille me de nostra re publica percontatus est: multisque verbis ultro citroque habitis ille nobis consumptus est dies.

2. Post autem regio apparatu accepti sermonem in multam noctem produximus, quum senex nihil nisi de Africano loqueretur, omniaque eius non facta solum sed etiam dicta meminisset. Deinde, ut cubitum discessimus, me et de via, et qui ad multam noctem vigilassem, arctior quam solebat somnus complexus est. Hic mihi, (credo equidem ex hoc, quod eramus locuti: fit enim fere, ut cogitationes sermonesque nostri pariant aliquid in somno tale, quale de Homero scribit Ennius, de quo videlicet saepissime vigilans solebat cogitare et loqui:) Africanus se ostendit ea forma, quae mihi ex imagine eius quam ex ipso erat notior; quem ut agnovi, equidem cohorrui: sed ille, 'Ades,' inquit, 'animo, et omitte timorem, Scipio, et quae dicam, trade memoriae.

3. 'Videsne illam urbem, quae, parere populo Romano coacta per me, renovat pristina bella, nec potest quiescere, (ostendebat autem Karthaginem de excelso et pleno stellarum, illustri et claro quodam loco,) ad quam tu oppugnandam nunc venis paene miles? hanc hoc biennio consul evertes, eritque cognomen id tibi per te partum, quod habes adhuc a nobis hereditarium. Quum autem Karthaginem deleveris, triumphum egeris censorque fueris et obieris legatus Aegyptum, Syriam, Asiam, Graeciam, deligere iterum consul absens bellumque maximum conficies, Numantiam excides. Sed quum eris curru Capitolium invectus, offendes rem publicam perturbatam consiliis nepotis mei.

4. 'Hic tu, Africane, ostendas oportebit patriae lumen animi ingenii consiliique tui. Sed eius temporis ancipitem

video quasi fatorum viam. Nam quum aetas tua septenos octies solis amfractus reditusque converterit, duoque hi numeri, quorum uterque plenus, alter altera de causa, habetur, circuitu naturali summam tibi fatalem confecerint, in te unum atque in tuum nomen se tota convertet civitas: te senatus, te omnes boni, te socii, te Latini intuebuntur: tu eris unus, in quo nitatur civitatis salus; ac ne multa, dictator rem publicam constituas oportet, si impias propinquorum manus effugeris.'

5. 'Sed quo sis, Africane, alacrior ad tutandam rem publicam, sic habeto: omnibus, qui patriam conservarint, adiuverint, auxerint, certum esse in caelo definitum locum, ubi beati aevo sempiterno fruantur: nihil est enim illi principi deo, qui omnem hunc mundum regit, quod quidem in terris fiat, acceptius, quam concilia coetusque hominum iure sociati, quae civitates appellantur: harum rectores et conservatores hinc profecti huc revertuntur.'

6. Hic ego, etsi eram perterritus non tam metu mortis, quam insidiarum a meis, quaesivi tamen, viveretne ipse et Paullus pater et alii, quos nos exstinctos arbitraremur. 'Immo vero,' inquit, 'ii vivunt, qui ex corporum vinculis, tamquam e carcere evolaverunt: vestra vero, quae dicitur, vita mors est. Quin tu aspicis ad te venientem Paullum patrem?' Quem ubi vidi, equidem vim lacrimarum profudi; ille autem me complexus atque osculans flere prohibebat.

7. Atque ego ut primum, fletu represso, loqui posse coepi, 'Quaeso,' inquam, 'pater sanctissime atque optime, quoniam haec est vita, ut Africanum audio dicere, quid moror in terris? quin huc ad vos venire propero?' 'Non est ita,' inquit ille. 'Nisi enim deus is, cuius hoc templum est omne quod conspicis, istis te corporis custodiis liberaverit, huc tibi aditus patere non potest. Homines enim sunt hac lege generati, qui tuerentur illum globum, quem

in hoc templo medium vides, quae terra dicitur: hisque animus datus est ex illis sempiternis ignibus, quae sidera et stellas vocatis; quae globosae et rotundae, divinis animatae mentibus, circos suos orbesque conficiunt celeritate mirabili. Quare et tibi, Publi, et piis omnibus retinendus est animus in custodia corporis: nec iniussu eius, a quo ille est vobis datus, ex hominum vita migrandum est, ne munus humanum assignatum a deo defugisse videamini. Sed sic, Scipio, ut avus hic tuus, ut ego, qui te genui, iustitiam cole et pietatem: quae quum sit magna in parentibus et propinquis, tum in patria maxima est: ea vita via est in caelum et in hunc coetum eorum qui iam vixerunt, et corpore laxati illum incolunt locum, quem vides:' erat autem is splendidissimo candore inter flammas elucens circus, quem vos, ut a Graiis accepistis, orbem lacteum nuncupatis: ex quo omnia mihi contemplanti praeclara cetera et mirabilia videbantur. Erant autem eae stellae, quas numquam ex hoc loco vidimus, et eae magnitudines omnium, quas esse numquam suspicati sumus: ex quibus erat illa minima, quae ultima caelo, citima terris, luce lucebat aliena. Stellarum autem globi terrae magnitudinem facile vincebant. Iam ipsa terra ita mihi parva visa est, ut me imperii nostri, quo quasi punctum eius attingimus, poeniteret.

8. Quam quum magis intuerer, 'Quaeso,' inquit Africanus, 'quousque humi defixa tua mens erit? Nonne aspicis, quae in templa veneris? Novem tibi orbibus vel potius globis connexa sunt omnia: quorum unus est caelestis, extimus, qui reliquos omnes complectitur, summus ipse deus, arcens et continens ceteros: in quo infixi sunt illi qui volvuntur stellarum cursus sempiterni: cui subiecti sunt septem, qui versantur retro contrario motu atque caelum; e quibus unum globum possidet illa, quam in terris Saturniam nominant: deinde est hominum generi

prosperus et salutaris ille fulgor, qui dicitur Iovis: tum rutilus horribilisque terris, quem Martium dicitis: deinde subter mediam fere regionem sol obtinet, dux et princeps et moderator luminum reliquorum, mens mundi et temperatio, tanta magnitudine, ut cuncta sua luce illustret et compleat. Hunc ut comites consequuntur Veneris alter, alter Mercurii cursus: in infimoque orbe Luna, radiis solis accensa, convertitur. Infra autem iam nihil est nisi mortale et caducum, praeter animos munere deorum hominum generi datos: supra lunam sunt aeterna omnia: nam ea, quae est media et nona, tellus neque movetur et infima est, et in eam feruntur omnia nutu suo pondera.'

9. Quae quum intuerer stupens, ut me recepi, 'Quid? hic,' inquam, 'quis est, qui complet aures meas, tantus et tam dulcis sonus?' 'Hic est,' inquit ille, 'qui intervallis coniunctus imparibus, sed tamen pro rata parte ratione distinctis, impulsu et motu ipsorum orbium conficitur et, acuta cum gravibus temperans, varios aequabiliter concentus efficit: nec enim silentio tanti motus incitari possunt, et natura fert ut extrema ex altera parte graviter, ex altera autem acute sonent. Quam ob causam summus ille caeli stellifer cursus, cuius conversio est concitatior, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus: nam terra nona immobilis manens ima sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos: qui numerus rerum omnium fere nodus est: quod docti homines nervis imitati atque cantibus, aperuere sibi reditum in hunc locum, sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis, sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum

accolit, propter magnitudinem sonitus sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, ut eum aures hominum capere non possint, sicut intueri solem adversum nequitis, eiusque radiis acies vestra sensusque vincitur.' Haec ego admirans, referebam tamen oculos ad terram identidem.

10. Tum Africanus, 'Sentio,' inquit, 'te sedem etiam nunc hominum ac domum contemplari: quae si tibi parva, ut est, ita videtur; haec caelestia semper spectato, illa humana contemnito. Tu enim quam celebritatem sermonis hominum, aut quam expetendam gloriam consequi potes? Vides habitari in terra raris et angustis locis, et in ipsis quasi maculis, ubi habitatur, vastas solitudines interiectas: eosque, qui incolunt terram, non modo interruptos ita esse, ut nihil inter ipsos ab aliis ad alios manare possit, sed partim obliquos, partim transversos, partim etiam adversos stare vobis: a quibus exspectare gloriam certe nullam potestis.

11. 'Cernis autem eamdem terram quasi quibusdam redimitam et circumdatam cingulis; e quibus duos maxime inter se diversos, et caeli verticibus ipsis ex utraque parte subnixos, obriguisse pruina vides; medium autem illum et maximum solis ardore torreri: duos habitabiles, quorum australis ille, in quo qui insistunt, adversa vobis urgent vestigia, nihil ad vestrum genus: hic autem alter subiectus aquiloni, quem incolitis, cerne quam tenui vos parte contingat: omnis enim terra, quae colitur a vobis, angusta verticibus, lateribus latior, parva quaedam insula est, circumfusa illo mari, quod Atlanticum, quod magnum, quem Oceanum appellatis in terris: qui tamen tanto nomine quam sit parvus, vides. Ex his ipsis cultis notisque terris num aut tuum aut cuiusquam nostrum nomen vel Caucasum hunc, quem cernis, transcendere potuit vel illum Gangem tranatare? Quis in reliquis orientis aut obeuntis

solis ultimis aut aquilonis austrive partibus tuum nomen audiet? Quibus amputatis, cernis profecto quantis in angustiis vestra gloria se dilatari velit. Ipsi autem, qui de vobis loquuntur, quamdiu loquentur?

12. 'Quin etiam si cupiat proles illa futurorum hominum deinceps laudes unius cuiusque nostrum a patribus acceptas posteris prodere, tamen propter eluviones exustionesque terrarum, quas accidere tempore certo necesse est, non modo aeternam, sed ne diuturnam quidem gloriam assequi possumus. Quid autem interest ab iis, qui postea nascentur, sermonem fore de te, quum ab iis nullus fuerit, qui ante nati sunt? qui nec pauciores, et certe meliores fuerunt viri: quum praesertim apud eos ipsos, a quibus audiri nomen nostrum potest, nemo unius anni memoriam consequi possit. Homines enim populariter annum tantummodo solis, id est unius àstri, reditu metiuntur: quum autem ad idem, unde semel profecta sunt, cuncta astra redierint, eamdemque totius anni descriptionem longis intervallis retulerint, tum ille vere vertens annus appellari potest: in quo vix dicere audeo quam multa saecula hominum teneantur. Namque ut olim deficere sol hominibus exstinguique visus est, quum Romuli animus haec ipsa in templa penetravit; ita, quandoque eadem parte sol eodemque tempore iterum defecerit, tum signis omnibus ad idem principium stellisque revocatis, expletum annum habeto: huius quidem anni nondum vigesimam partem scito esse conversam.

13. 'Quocirca, si reditum in hunc locum desperaveris, in quo omnia sunt magnis et praestantibus viris, quanti tandem est ista hominum gloria, quae pertinere vix ad unius anni partem exiguam potest? Igitur alte spectare si voles, atque hanc sedem et aeternam domum contueri, neque te sermonibus vulgi dederis, nec in praemiis humanis spem posueris rerum tuarum: suis te oportet illecebris

ipsa virtus trahat ad verum decus; quid de te alii loquantur, ipsi videant; sed loquentur tamen. Sermo autem omnis ille et angustiis cingitur iis regionum, quas vides, nec umquam de ullo perennis fuit, et obruitur hominum interitu et oblivione posteritatis exstinguitur.'

14. Quae quum dixisset, 'Ego vero,' inquam, 'o Africane, si quidem bene meritis de patria quasi limes ad caeli aditum patet, quamquam, a pueritia vestigiis ingressus patriis et tuis, decori vestro non defui, nunc tamen, tanto praemio proposito, enitar multo vigilantius.' Et ille: 'Tu vero enitere et sic habeto, non esse te mortalem, sed corpus hoc: nec enim tu es, quem forma ista declarat; sed mens cuiusque is est quisque, non ea figura, quae digito demonstrari potest. Deum te igitur scito esse: si quidem deus est, qui viget, qui sentit, qui meminit, qui providet, qui tam regit et moderatur et movet id corpus, cui praepositus est, quam hunc mundum ille princeps deus: et ut mundum ex quadam parte mortalem ipse deus aeternus, sic fragile corpus animus sempiternus movet.

15. Nam quod semper movetur, aeternum est; quod autem motum affert alicui, quodque ipsum agitatur aliunde, quando finem habet motus, vivendi finem habeat necesse est. Solum igitur quod sese movet, quia numquam deseritur a se, numquam ne moveri quidem desinit. Quin etiam ceteris, quae moventur, hic fons, hoc principium est movendi. Principio autem nulla est origo: nam ex principio oriuntur omnia: ipsum autem nulla ex re alia nasci potest: nec enim id esset principium, quod gigneretur aliunde: quod si numquam oritur, ne occidit quidem umquam. Nam principium exstinctum nec ipsum ab alio renascetur, nec ex se aliud creabit: siquidem necesse est a principio oriri omnia. Ita fit, ut motus principium ex eo sit, quod ipsum a se movetur: id autem nec nasci potest nec mori: vel concidat omne caelum

omnisque natura consistat necesse est, nec vim ullam nanciscatur, qua a primo impulsu moveatur.

16. Quum pateat igitur aeternum id esse, quod a se ipso moveatur; quis est, qui hanc naturam animis esse tributam neget? Inanimum est enim omne, quod pulsu agitatur externo: quod autem animal est, id motu cietur interiore et suo: nam haec est natura propria animi atque vis. Quae si est una ex omnibus, quae sese moveat, neque nata est certe et aeterna est. Hanc tu exerce optimis in rebus; sunt autem optimae curae de salute patriae: quibus agitatus et exercitatus animus velocius in hanc sedem et domum suam pervolabit. Idque ocius faciet, si iam tum, quum erit inclusus in corpore, eminebit foras et ea, quae extra erunt, contemplans quam maxime se a corpore abstrahet. Namque eorum animi, qui se corporis voluptatibus dediderunt earumque se quasi ministros praebuerunt, impulsuque libidinum voluptatibus obedientium deorum et hominum iura violaverunt, corporibus elapsi circum terram ipsam volutantur; nec hunc in locum, nisi multis exagitati saeculis, revertuntur.'—Ille discessit; ego somno solutus sum.

NOTES.

I. 2. Bello Latinorum, 'in the war with the Latins.' Genitive of Object.

5. Iidem, 'again;' literally, 'the same.' See note on ch. 2. 23.

6. Huius, 'of our own times.' Vatinius the grandson was one of the most unscrupulous public men of the day. Cicero on one occasion made a violent speech against him, which is still extant. He was one of Caesar's strongest supporters.

Praefectura. A 'praefectura' was a municipal town, which, instead of electing its own chief officers, who were in that case called 'duumviri,' a sort of imitation of the Roman consuls, had a governor appointed annually at Rome, styled 'praefectus iuri dicundo.'

9. Temere, 'indiscreetly,' 'without authority.' De republica, 'on matters of state.'

10. Quum idem dies constitisset, 'when the days were found to correspond;' literally, 'when the same day had concurred,' i. e. in both statements.

11. Vacatione, 'exemption from military service.'

12. Locri, the people of Locri, in South Italy, on the south-east coast of Brutii, called Epizephyrii (in the west), to distinguish it from the Locri in Greece. This battle took place in the early times of the Greek colonies in Italy. The date is uncertain, but it was somewhere in the last half of the sixth century B. C. The accounts of it are plainly unhistorical, e. g. the army of Crotona is said to have amounted to 130,000, and to have been beaten by 10,000 Locrians.

14. Ludis Olympiae, 'at the Olympic games;' literally, 'at the games at Olympia.' Ludis is abl. of time, being equivalent to 'tempore ludorum,' and Olympiae is a locative case.

20. Ostenta—dicuntur. As Cicero's argument is that the derivation of these substantives from the verbs proves that the popular belief of his own nation, as expressed in their language, agreed with his assertion, it loses its force if they are translated into another language. It is better to leave them in their Latin form. Translate, 'are called in Latin "ostenta," "monstra,"' &c.

21. Prodigia. Cicero is right in connecting this word with 'praedicere,' though it is not directly formed from it. It is derived from 'pro,' 'before,' and 'DIC,' 'to point out,' the root from which 'dic-o,' 'doc-eo,' 'in-dic-are,' 'dig-itus,' and δείκ-νυμι in Greek, are all formed.

Ea .... Mopsum, &c. Observe the apposition here, Mopsum standing for 'the tales about Mopsus.' Such an inaccurate apposition is common in poetry, but not in prose. Translate, 'all these stories about Mopsus, Tiresias,' &c.

23. Augures ascivissent, 'would have adopted as augurs.'

24. Si res—repudiavit, 'if facts were altogether against them;' literally, 'rejected them.'

Ne domesticis comprobabimus, &c. 'shall we not even learn from the instances in our own history to believe in the power of the gods?' Numen (from 'nuo'), literally, 'the nod;' then 'the will,' as expressed by the nod; then, generally, 'the power of the gods,' but always as exerted in human affairs.

26. P. Claudii. Consul in 249 B. C., commanded a fleet sent to take part in the siege of Lilybaeum in the first Punic War.

27. Cavea, 'their coop.' For the sacred chickens not to feed was a bad omen. The best was, when they ate so greedily that the grains of corn fell from their mouths on the ground.

29. Esse nollent, 'they would not eat.'

34. Religione neglecta, 'having neglected the proper observances.' He left Rome before the day for entering on his consulship, and performed the usual ceremonies at Ariminum, instead of at Rome. Various omens are described by Livy, B. 21. 63, as having accompanied this act of profanity, as it was regarded.

38. Nostra cum externis, 'our history with that of other nations.'

40. Lituus was the crooked staff borne by the augurs. See Dict. of Ant.

41. Regiones vineae terminavit, 'marked out a vineyard with regions.' Regiones was the technical name for the divisions into which the augurs divided the sky before taking the omens. The story is told more fully below.

43. Nobilitatis, 'the aristocracy.'

44. Species tantum, 'merely the semblance' or 'outward form.'

45. Maximae reipublicae partes, 'the most important departments of government.'

46. Peremnia—ex acuminibus: these were terms of augury. Peremnia (from 'per,' 'amnis') were omens taken on crossing a river, ex acuminibus, from the way in which the points of the spears of an army shone. It is described elsewhere by Cicero as 'auspicium omnino militare.'

47. Nulli viri vocantur. This refers to some formality of taking auspices in the camp.

48. Testamenta in procinctu, 'the custom of making wills on the field of battle.' 'In procinctu,' literally, 'when girded up for action.'

Tum—quum, 'only then—when,' i. e. 'not until.'

50. Quidam imperatores. Especially the two Decii. See note on Sect. II. § 15.

52. Verbis certis, 'with a regular form of words.'

57. Tib. Gracchus, the father of the two famous tribunes, and husband of Cornelia. He was consul a second time in 163 B.C.

58. Primus rogatorum—mortuus, 'the first voter, as he gave his vote for them, fell down suddenly dead on the spot.' 'Rogatorum' comes from 'rogatus,' with which is to be supplied 'sententiam;' literally, 'one asked for his vote.'

60. In religionem populo venisse, 'had raised scruples in the minds of the people.'

61. Quos ad soleret, 'to the usual authorities,' i.e. the haruspices. The order of the words is that of the ancient formula; the full sentence would be, 'ad eos, ad quos soleret referri.'

62. Introducti: i.e. into the Senate-house.

Non fuisse—rogatorem, 'that the man who had presided at the elections had acted irregularly.' Rogator, literally, the man who puts the question; cp. 'rogatus,' above.

66. Ius tenetis, 'control.'

Potestis esse, 'are you to be?'

68. Collegium, supply 'haruspicum.' A collegium was a body of men who filled up by election the vacancies in their own body.

69. Vitio sibi—fuisse, 'that he had made an omission in choosing the site for his tent.' The person who took the auspices had to pitch a tent outside the walls.

70. Pomerium, (from 'post-murus,') was a line running parallel to the walls of the city, marked by pillars, on either side of which a space was kept clear from buildings, and regarded as sacred.

73. Rem ad senatum, supply 'retulerunt.'

Senatus, supply 'censuit.'

76. Quod celari posset, 'though it might have been concealed.' Quod is concessive, and so followed by subjunctive.

78. Deponere, supply 'maluerunt.'

II. 1. Ea quae disputavi, 'my arguments,' referring to what the speaker had said before, to prove the reality of the interference of the Gods in human affairs.

2. Ratio, 'principle.'

Mecum facit, 'is on my side.'

11. Quid habet, 'what reason can he give?'

12. Cur pulmo—diem, 'why, a split in the lungs (of the victim), even when the entrails are otherwise of good omen, requires the breaking off and postponement (of the matter in hand).'

19. Cur fiat—quaeritur, 'do you ask the reason of each of these things? You are quite right to do so. But that is not the point now. The question is, whether they are true or no.'

21. Ut, 'for instance.'

23. Nequeam, insert 'but' or 'while' in English.

Quod idem facis, 'yet you do this.' Observe in this, and in the

sentence just below, 'quod idem nullam sensit gratuitam esse virtutem,' two idiomatic usages of 'idem.' In opposed sentences it is always equivalent to 'tamen.' Where, on the contrary, the sentences are parallel, it is equivalent to 'etiam,' and in both cases it is literally 'you' or 'he,' 'the same person.'

26. Communis vita, 'ordinary folk.'

28. In quo esset. Qui is here consecutive after a negative, = 'talis, ut in eo.'

34. Monumentis, 'records.'

35. Consignata, 'vouched,' 'attested;' literally, 'sealed.'

36. Ducem, 'guide.'

45. Homerus. In Od. 10. 492

> ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
> μάντιος ἀλαοῦ, τοῦ τε φρένες ἔμπεδοί εἰσι·
> τῷ καὶ τεθνειῶτι νόον πόρε Περσεφόνεια
> οἴῳ πεπνῦσθαι· ταὶ δὲ σκιαὶ ἀΐσσουσιν.

51. Permotione divina, 'inspiration.'

52. Marcios. Livy, 25. 12, mentions two prophecies of one Marcius, the first foretelling the defeat at Cannae, the other ordering the establishment of the Ludi Apollinares. Whether there were one or two, or when they lived, cannot be ascertained.

53. Polyidum. The story is told in Hom. Il. 13. 663—668.

56. Auguria tenebant, 'understood augury.'

58. Eodem sacerdotio praediti; referring to the 'rex sacrificulus,' who, after the expulsion of the kings, was appointed to discharge those priestly functions which had belonged to the kings, under the notion that the gods would not be satisfied with the offerings of any one with an inferior title. So the priestly archon at Athens was called ἄρχων βασιλεύς.

63. Naturae rationem, 'the system of nature.'

68. Vos. The college of augurs at Rome, of whom Cicero was one. In this passage Quintus Cicero is the speaker, addressing his brother, who was an augur.

70. Perceperit, 'has learnt.' Percipio is literally 'to gather,' e. g. 'percipere fruges,' 'to gather in crops;' then it is applied to the mind, reaping, as it were, a harvest of knowledge.

72. Telmessus. The Telmessian ἐξηγηταί, or interpreters of oracles, are mentioned by Herodotus, 1. 78.

74. Iamidae: the descendants of Iamus, a mythical personage of Olympia.

77. De caelo tacta, 'places struck by lightning.'

81. Singulis populis, 'to each of the states.' Etruria was not a single state, but a confederacy of twelve cities with their districts.

In disciplinam, 'to learn their art.'

83. Abduceretur, 'should be perverted.'

90. Aequoribus. Aequor (from 'aequus') means properly any level surface; here applied to plains.

95. De caelo multa fiebant, 'many signs in the sky occurred,' e. g. lightning, meteors, &c.

99. Verba ipsa. See above, ch. 1. l. 20.

108. Multa fingi gignique possunt, 'many strange creatures and births may occur,' referring to the omens supposed to be derived from irregular births of animals. Many such are mentioned in Livy, e. g. among the omens at the beginning of the second Punic War he mentions 'capras quasdam lanatas esse factas.'

117. Divinos, 'inspired.'

120. Senibus, i. e. the γερουσία or council of γέροντες. See Dict. of Ant.

124. Temperavit, 'organized.'

125. Lysander. At the end of his career he is said to have endeavoured to change the Spartan constitution, and to abolish the hereditary monarchy, having been constantly thwarted by the opposition of Pausanias, and to have tried to obtain the sanction of the oracle for his projects, but in vain.

129. Quietis oracula, 'oracles received in sleep.'

130. Decemviros: 'the decemviri sacrorum,' whose chief duty was the charge of the Sibylline books.

133. Faces, 'meteors' generally, or specially 'shooting stars.' Virg. Ae. 2. 694.

'De caelo lapsa per umbras
Stella facem ducens multa cum luce cucurrit.'

Two of these omens are mentioned together in Livy 41. 21 'Tres simul soles effulserunt, et faces eadem nocte plures per caelum lapsae sunt;' and 29. 14 'Duos soles visos, et nocte interluxisse, et facem Setiae ab ortu solis ad occidentem porrigi visum.'

135. Globi, 'balls of fire.' Cp. Livy 21. 1 'Faleriis caelum findi velut magno hiatu visum, quaque patuerit, ingens lumen effulsisse.'

136. Labes agri, 'a settlement,' probably caused by an earthquake. Cp. de Div. 1. 15 'Tantos terrae motus in Italia factos esse, ut multis locis labes factae sint, terraeque desederint.'

141. Apollo, 'the statue of Apollo.' Cp. Livy 43. 15 'Apollo Cumis in arce triduum ac tres noctes lacrimavit.' He also mentions more than once the perspiring of statues, e. g. 'per idem tempus Romae signum Martis Appia via ad simulacra luporum sudasse.' Cp. also Virg. G. 1. 480

'Et maestum illacrimat templis ebur, aeraque sudant.'

142. Ortus androgyni; cp. Liv. 27. 11 'Sinuessae natum ambiguo inter marem et feminam sexu infantem, quos androgynos vulgus appellat.'

144. Lapidum. All these prodigies are recorded by Livy, e. g. 21. 62 'in Piceno lapidibus pluisse.' 22. 1 'Praeneste ardentes lapides caelo cecidisse.' 22. 36 'aquae multo cruore e fonte calidae manarunt.' 30. 38 'in Palatio lapidibus pluit.' 27. 11 'lacte pluisse.'

151. Caeciliae. This was the daughter of Q. Caecilius Metellus Balearicus. She was married to Ap. Claudius Pulcher, and was mother of Cicero's great enemy, P. Clodius the tribune, who procured his banishment.

Marsico bello. Another name for the Social war, 90 to 88 B.C. Cp. Hor. Od. 3. 14, 18 'Et cadum Marsi memorem duelli.'

155. Idem, 'yet he.' Cp. note on l. 23.

163. Profugisse. According to Livy he was taken prisoner.

166. Lapsu et cursu suo, 'in its natural course and stream.'

169. Deductio, 'draining;' the emissary or tunnel by which the water was drawn off remains to the present time. A description of it may be found in Smith's Dict. of Geogr.

180. A Palatii—devexus est, 'slopes down from the foot of the Palatine hill to the Via Nova.'

181. Nisi provisum esset, 'unless precautions were taken.'

182. Quod neglectum, 'the neglect of which.'

184. Aio loquenti. Cp. Livy 5. 50 'Expiandae etiam vocis nocturnae, quae nuntia cladis ante bellum Gallicum audita neglectaque esset, mentio illata, iussumque templum in Nova Via Aio Locutio fieri.'

Quam septam videmus, 'which is to be seen now-a-days with an enclosure round it.' The enclosure would be called 'Puteal.' See Dict. of Ant. sub. voce.

188. Exstitisse, 'was uttered.'

189. Monetam: as if from 'moneo,' 'to warn.' This temple was afterwards the place where money was coined; hence 'moneta' was afterwards used for 'the mint.' From it comes our English 'money,' and 'mint' itself.

191. Observitaverunt, 'always noticed.' Observe the force of the frequentative verb.

194. Quod bonum, &c. This formula was always prefixed to all public documents.

195. Faverent linguis. 'Favete linguis' was the order given by the crier when the priest was commencing the service. Cp. Hor. Od 3. 1, 2 'favete linguis.' Virg. Ae. 5. 71

'Ore favete omnes et cingite tempora ramis.'

Ov. Fasti, 1. 71

'Prospera lux oritur, linguis animisque favete,
Nunc dicenda bono sunt bona verba die.'

196. Litibus et iurgiis. So Ovid begins his notice of New-year's Day. Fasti 1. 73

'Lite vacent aures, insanaque protinus absint
Iurgia, differ opus livida lingua tuum.'

197. Lustranda, 'purifying.' See Dict. of Ant. 'Lustratio.'

199. Bonis nominibus, 'men with lucky names.'

201. Praerogativam. 'Praerogativa,' properly an adj. agreeing with 'tribus' or 'centuria,' was the tribe or century which gave its vote first in the comitia. Its vote was generally followed by the rest, as being regarded as an omen. Hence 'praerogativa' as a subst. came to mean (1) a prognostic, (2) a preference or privilege.

207. Quid est? 'what is the matter?'

217. Sibi concederet, 'to give up her place to her.'

222. Sed id—contemnere, 'despising the tokens which the gods send is in reality not believing in them.'

224. Tuae partes sunt, 'that is your duty.' This is addressed to Cicero, who was one of the college of augurs, by his brother Quintus.

226. Addubitato, 'called in question.'

Salutis augurio. Salus was the goddess who personified 'health and wealth,' either of individuals or of the commonwealth. In the latter capacity she was styled 'Salus publica.' The augurium Salutis was a ceremony by which the augurs at the beginning of the consular year observed the signs to ascertain the fortune of the commonwealth for the coming year.

230. Non decantandi—disciplinam, 'maintained the established method not merely of repeating off the form of augury, but of really divining. 'Decantare' is to recite off by heart something well known. Cp. Cic. de Orat. 2. 18 'Nec mihi opus est Graeco aliquo doctore, qui mihi pervulgata praecepta decantet.' Divinandi means, going through the whole ceremony.

232. Pisidam—Soranum. They were evidently terms of contempt, but it does not appear why. Sora is in Latium, on the Liris.

233. Quibus videbatur, 'those who believed.'

234. Sapienter—religiones, 'that the ceremonies (of augury) had been cleverly invented to suit the notions of the ignorant.'

236. Quod longe secus est, 'the truth is just the contrary.'

239. Simulacra, 'shams.'

242. Apud te in Mario, 'in your poem "Marius."' Among Cicero's poetical effusions was a poem under this title, which described the exploits of Marius, who was a native of Arpinum, which was also Cicero's birthplace. The lines are interesting as a specimen of his attempts at poetry, of which he was very vain.

244. Altisoni, 'who thunders from on high.'

246. Subigit, 'carries aloft.' Observe that Cicero lengthens the first syllable of this word, which is properly short.

248. Se intorquentem, 'as it writhed.'

251. Obitu—ortus, 'from west to east.' The direction of the flight of birds made the omen favourable or the contrary.

252. Praepetibus pennis. Cp. Virg. Ae. 6. 15

'Praepetibus pennis ausus se credere caelo.'

'Praepes' is also applied to birds who give omen by their flight; so it is used below l. 278 'Praepetibus sese pulchrisque locis dant.' Cp. Virg. Ae. 3. 361

'Et volucrum linguas, et praepetis omina pennae.'

253. Divini numinis, 'of the will of the god.'

254. Fausta. 'Faustus' is derived from the root of 'fav-eo' and 'fav-or,' being probably a contraction from 'fav-estus.' It always refers to the favour of Fortune, being used in connection with omens, or where success is wished or prayed for.

257. Pastoralis non urbanus, 'exercised among shepherds, not in a

great city.' He means that it was of a simple kind, and used in good faith, not invented as a piece of state-craft.

258. A certis acceptus, 'derived from trusty sources.'

262. Regni, gen. of limitation after concupientes used as an adjective.

264. Servat, 'watches for.' 'De caelo servare' was a regular phrase in augury for taking omens.

Romulo'. The final 's' is often dropped before a consonant in the earlier Latin poets. It is plain from the two endings of 2nd pers. sing. in the passive voice ('amaris' and 'amare'), that the Latin pronunciation tended to slur the final 's.'

268. Signum, 'the signal for starting in the chariot race.'

269. Carceris. See Dict. of Ant. 'Circus.'

270. Faucibus, 'the barriers,' a number of which made up the carcer.'

271. Ore timebat rebus, 'their faces showed their fear for the result.'

274. Dedit se foras, 'came forth abroad.' Foras, originally an acc. plur., is used where motion is implied 'to out of doors;' foris, which was an abl., is used where there is no motion.

277. Quattuor. The 'u' is to be pronounced like a 'v', so that the word is a spondee: so in the next line 'avium' is a dissyllable, 'i' being pronounced like 'y.'

278. Praepetibus. 'Praepes,' as a word of augury, is opposed to 'infera,' flying high being regarded as lucky, flying low as unlucky: then the word is transferred here from the birds themselves to the part where they are seen. It may here, therefore, mean either 'lofty,' or, as implied by that, 'lucky.'

280. Scamna, 'throne.' Scamnum, usually 'a bench;' fr. scando, 'to climb.'

III. 1. Nihil fere maioris rei, 'scarce anything of importance.' Rei, a partitive genitive, or 'genitivus rei distributae.'

Ne privatim quidem, 'not even by individuals.'

2. Nuptiarum auspices. These were probably employed to fix by augury a lucky day for the wedding.

4. Id ipsum, 'even that is done:' 'fit,' or 'geritur,' or some such word, is understood.

5. Impetriri, fr. 'impetrio,' a word only used in augury, 'to seek favourable omens:' 'favourable omens were sought for all matters of importance.'

6. Sinistra—incurrimus, 'by not finding out what is unlucky, we run recklessly into what is boding and ill-omened.' Both 'dirus' and 'vitiosus' are specially used with reference to the omens. Cp. Cic. de Legg. 2. 8 'Quae augur injusta, nefasta, vitiosa, dira defixerit, irrita infectaque sunto.' And above, ch. 1. ll. 69 and 72, the substantive 'vitium' is used in the same way.

11. Inter sese. The lines are from Accius.

Secundo—avi, 'the popular voice being favourable, though the omens were against it.'

14. Dirarum obnuntiatione, 'the announcement of the augurs that

the omens were unfavourable.' 'Nuntiatio' was the regular term for the declaration of the augurs, 'obnuntiatio' being used if the omen was unpropitious. 'Dirae' is used as a substantive for 'portents of evil,' 'unlucky omens.'

17. Quod subscripserit, 'charging him with having falsified the auspices.' 'Subscribo' is 'to sign one's name to an accusation,' and so 'to accuse.' The form of the expression is like that used above. Pt. 2. § 12, 3, 10, 20. The reason is not really in the verb to which 'quod' belongs, but in that which is dependent on it. It is a sort of abbreviation for 'quod ementitus esset auspicia, ut ipse subscripserat.'

Esto—censoris, 'well; this may have been his duty as censor.' Fuerit, conjunctive used potentially.

23. Quae si—calamitatis, 'and if it had been false, it could have given no occasion for disaster.'

27. Signo obiecto, literally, 'putting the omen in his way to stop him.'

30. Id valuit ut, 'its effect was that,' &c.

34. Regiones direxit, 'marked out his boundary lines.' 'Regio,' from 'rego,' 'to make straight,' is literally, 'a making straight,' hence, 'a straight line,' then 'a tract bounded by such lines.'

35. Leviter a summo inflexum, 'slightly bent at the top.'

36. Eius litui quo canitur, 'the musical instrument called "lituus."' The shape of them both may be seen in Dict. of Ant. 'Lituus.'

37. Curia Saliorum. The official residence of the Salii was called 'Curia,' as having a sacred character, analogous to that of the Curiae, or guild-halls of the thirty curiae. See Dict. of Ant. 'Curia.'

46. Abdixissent, 'had rejected,' i. e. had said that none of those three parts was the right one.

51. Cuius scientiam auguratus. 'Cuius' is gen. of the subject, 'auguratus' of the object. 'Wishing to test his skill in augury.'

60. Puteal, an enclousure like the wall round the edge of a well ('puteus'). Any place which was specially sacred was kept from risk of profanation by such a fence.

Accepimus, 'tradition tells us.'

IV. 1. Coniectura, 'a prophecy.' In, 'about;' literally, 'in the case of.'

3. Demisisset in flumen, 'had ridden his horse down into a river.' Cp. Liv. 23. 47 'Nisi e campo in cavam hanc viam demittimus equos.'

4. Non exstitit, 'disappeared.'

Maxima contentione, 'with the greatest efforts.' Contentio is literally, 'the straining of the muscles.'

5. Philistus was an historian, a contemporary and great supporter of Dionysius the Elder.

11. Significatio, 'prognostic.'

17. Res divina fieret, 'sacrifice was being offered.'

22. Lysandri. The main sentence here is, 'corona subito exstitit in

capite statuae Lysandri.' Each of the two dependent genitives has a relative clause defining it.

26. Navalem illam victoriam, the battle of Aegospotami, 405 B.C.

Athenienses conciderunt, 'the power of Athens was destroyed.' Cp. Virg. Ae. II. 245

'Contigimusque manum qua concidit Ilia tellus.'

Hor. Od. 3. 16, 11 'Concidit auguris Argivi domus.'

33. Illud in quo inerant sortes collocavissent, 'had arranged the vessel which contained the lots.'

34. In deliciis habebat, 'kept as a pet.'

37. Sacerdos, 'the priestess.'

41. Exercitu lustrato. A ceremony of 'lustratio,' or purification, was always performed before an army took the field. See Dict. of Ant. 'Lustratio.'

44. Nec eam rem habuit religioni, 'yet did not let this cause him any scruple.'

Obiecto signo, 'though it was an omen sent to stop him.' See above, ch. 3. l. 27, and 'obnuntiatio,' ch. 3. l. 14.

46. Tripudio auspicaretur, 'was taking omens by the feeding of the sacred fowls.' 'Tripudium' was when the fowls ate so greedily that the grains fell from their mouths and struck the ground.

Differebat, 'put off,' i.e. 'bade him put off.'

49. Praeclara, ironical, like 'fine' in English, καλὸς in Greek.

51. Signa convelli. The standards were planted in the ground during a halt: 'plucking up the standards' was therefore the signal for marching. The opposite word of command was 'statuere signa,' 'to halt.' Cp. Livy 5. 55 'Signifer, statue signum: hic manebimus optime.'

52. Primi hastati. Supply 'ordinis.' 'The standard-bearer of the first company of the "hastati."' The 'hastati' were the vanguard of the heavy-armed troops. An 'ordo' is the same as a century. 'Ordinum ductor' is a centurion. See Dict. of Ant. under 'Exercitus.'

Nec quidquam proficeretur, 'and they were no more successful.' Literally, 'and no more progress was made.' Though 'facio' has no passive of its own, several of its compounds have, though some of them use the compounds of 'fio' also, e.g. 'conficio.'

59. Labes factae sint: see above, ch. 2. l. 136.

62. Midae in os congesserunt. Observe the construction, the dativus commodi, where in English we should use a genitive dependent on the other substantive. Compare the French construction, e.g. 'Il me pinça l'oreille,' 'he pinched my ear.' So in the next sentence, 'quum in cunis parvulo dormienti apes in labellis consedissent,' 'when a swarm of bees settled on his lips, when he was sleeping in infancy in his cradle.' The idiom should be carefully observed in writing Latin.

68. Amores ac deliciae tuae, 'your darling friend.' Amores in plur. is constantly used in this sense. Cp. ad Att. 2. 19 'Pompeius, nostri

amores,' 'my dear friend, Pompeius.' Phil. 6. 5 'redeo ad amores deliciasque nostras, Antonium,' where it is used ironically, 'my particular friend, Antonius.'

Roscius. Q. Roscius, celebrated as an actor of comedy at Rome. Cicero pleaded his cause in a speech still extant among his Orations.

71. Lumine apposito, 'as there was a light by his bed-side.'

75. Hanc speciem, 'this incident;' 'species,' properly 'a vision,' or 'apparition,' applied to this incident as happening in the night.

Pasiteles, a famous sculptor and silver-chaser of Cicero's time. There was another, famous as a statuary in much earlier times.

77. Quae reapse nullae sunt, 'which have no real existence.' 'Reapse' is a corruption of 're ipsa' 'in reality.'

78. Speciem, 'a resemblance.'

Brenno. This is not the Brennus who took Rome, but another chief, who, more than 100 years later, 279 B.C., led a horde of Gauls that had previously settled in Pannonia southwards into Macedonia and Greece; and, after being defeated, like the Persians, at the pass of Thermopylae, made their way over the same mountain-pass and advanced to the sack of Delphi. It is probable that the name Brennus is really not a proper name, but a Celtic word signifying 'king' or 'chief.'

80. Nefarium, 'sacrilegious.'

81. Pythiam. The priestess who gave the oracles was called ἡ Πυθία.

83. Viderentur—contra, 'there was an appearance of maidens carrying arms against them.' These were the 'formae,' the prophecy being really fulfilled by the snow-storm, the flakes of which were the real 'albae virgines,' of which they presented a 'species.'

V. This chapter consists of four detached passages, which have been grouped together for convenience. The other Chapters of this part are all consecutive passages.

1. Commentitiam, 'imaginary.'

2. Ad te. It is not certain where Cicero was. He had stayed behind when Pompeius advanced to Pharsalia, and was probably in the neigbourhood of Dyrrachium.

3. Praetorio imperio, 'with a praetor's commission,' i.e. 'as admiral of the fleet.'

6. Dyrrachii, at 'Dyrrachium.'

Fugientibus—fore, 'that the fugitives would look back, and see a piteous sight of flames.' Cp. Virg. Ae. 5. 3, where Aeneas puts to sea,

> 'Moenia respiciens, quae iam infelicis Elissae
> Collucent flammis.'

18. Onerarias, supply 'naves,' 'merchant-vessels.'

21. P. F. 'Publii filius.' This is Tib. Gracchus, the father of the two famous tribunes, and conqueror of the Celtiberians in Spain.

25. Uxori. Cornelia, daughter of Scipio Africanus Major.

30 Tages. This story is also told in Ovid. Met. 15. 553-559.

31. Sulcus—impressus, 'a furrow had been drawn deeper than usual.' 'Imprimere' is properly applied to the plough, which makes the furrow by the pressure on it. Hor. Od. I. 16, 20

'Imprimeretque muris
Hostile aratrum exercitus insolens.'

Exstitisse, 'to have emerged from the ground.'

35. Cum admiratione, 'in amazement.'

38. Exceperint is subj. because it is in oratio obliqua.

39. Disciplina, 'system.'

40. Rebus novis—referendis, 'by the ascertaining of new facts, and referring of them to the same principles.'

41. Ab ipsis, i. e. from the Etruscan.

42. Haec scripta conservant, 'these are preserved in written documents.' There were said to be twelve 'books of Tages.'

Hunc fontem—disciplinae, 'these are the sources of the systems of augury.'

44. Rarum est quoddam—avocent, 'there is a class of men, few in number, who withdraw themselves.' The construction is, 'rarum est quoddam genus, (genus) eorum, qui,' &c.

46. Horum sunt—humanae, 'their auguries come, not from divine inspiration, but from human wisdom.'

48. Aquarum fluxiones, 'deluges.'

50. Tyrannidem, 'usurpation.' The Greeks meant by *τύραννος* one who gained his power by usurpation: the word had no reference with them to the way in which the power was used, as it has with us. Several of their *τύραννοι* were noted for their mild and beneficent sway.

53. Convinceret, 'to refute.'

58. Defectionem solis. This eclipse is mentioned by Herodotus, I. 74, and he there adds that it had been predicted by Thales.

59. Gubernatores, 'pilots,' 'sailors.'

60. Nullam. Observe that it agrees in gender with divinationem, though strictly it does not belong to it, but refers to some other word implied from 'praesentiunt.' This is a not uncommon construction with factitive or copulative verbs, and is like the construction of the relative with the same class of verbs, e. g. below, ch. 6 'magi, quod genus sapientum et doctorum habebatur.'

64. Ex monte—avulsa est, 'the end of Mount Taygetus was torn off as the stern might be rent from a ship.' It is impossible to imitate in English the brevity with which the image is here suggested by the one word quasi.

66. Potius divinus quam physicus, 'a prophet so much as a natural philosopher.'

VI. I. Phalaridis. Phalaris was tyrant of Agrigentum, and his name was a proverb among the Greeks and Romans as a monster of cruelty. The story of the brazen bull is well known, and shews what was the popular notion of him, though it is probably itself unhistorical.

3. Visam esse videre, 'thought she saw.'

4. Consecravisset: this and the following verbs are subjunctive only as being in oratio obliqua.

8. Quae magi interpretati sunt, 'the interpretations given by the magi.' 'Quae' is a cognate accusative.

9. Principi may mean either 'the elder,' literally 'the first,' i.e. of the name, or 'the king.'

Dinonis. Dinon or Deinon wrote a history of Persia. His son Cleitarchus accompanied Alexander the Great in his campaigns, and wrote a history of them.

12. Magi, quod genus habebatur. Observe the relative with a copulative verb agreeing with the substantive which follows the verb instead of with its real antecedent.

17. Quiddam praesentiens atque divinans, 'a certain power of presage and divination.'

18. Siquidem, 'inasmuch as,' literally 'if at least,' 'if it be true, that.' It is used to introduce evidence in favour of a statement which has been made.

22. Si quid vellet, 'if he had anything to say.' 'Volo' is often used with an acc. in this sense, Caes. B. G. 1. 34 'Si quid ille se velit, eum ad se venire oportere,' 'if he had anything to say to him.' It is very common in the colloquial language of Terence and Plautus.

23. Optime, an expression of polite declining. 'You are very kind.' 'I am much obliged to you.' The full phrase 'optime facis.' 'Bene facis' is common in the same sense. So *καλῶς* and *κάλλιστα* are used in Greek.

29. Haec—Magis, 'So much about the Indians and the Magi.'

31. Laciniae, 'of Lacinium.' There was a famous temple of Juno on the promontory of Lacinium, on the east coast of Bruttii, now called from the ruins of the temple Capo delle Colonne. Cp. Virg. Ae. 3. 552 'Attollit se Diva Lacinia contra.'

32. Solida, 'of solid gold.'

34. Secundum quietum, 'during sleep,' 'while sleeping.' So *παρὰ* is used in Greek; *παρ' οἶνον*, or *παρ' οἴνῳ*, 'while drinking.'

35. Praedicere, 'to warn.'

42. Visum esse vocari, 'thought he was summoned.'

45. Quo utentem, 'with whom.'

47. Id, i.e. 'non respicere.' We should say in English, 'could not keep from doing it,' our idiom not admitting of applying the word 'doing' to a negative.

48. Cupiditate, 'curiosity.'

Visam belluam—pervertere, 'he thought he saw a monster overthrowing,' &c.

54. Ne laboraret, 'not to trouble himself about.'

55. Apud Agathoclem. This Agathocles was a Greek historian.

Hamilcarem. The first of the famous Carthaginian generals of this

name, who led the expedition against Sicily in 480 B. C., which was defeated by Gelon in the battle of Himera, said to have been fought on the same day with the battle of Salamis.

62. Tum, 'and moreover.' 'Tum' is generally in such a position preceded by 'quum' in the previous clause, in the sense of 'not only—but also.'

64. Q. F. Quinti Filius. This Decius was the one who devoted himself at the battle under Vesuvius in the Latin War.

71. Obsidione. According to the story, the army of Cossus, when invading Samnium, was hemmed in by the Samnites in a defile of the Apennines, and only saved by Decius occupying a hill, and bearing the whole brunt of the enemy's attack, till the rest of the army made their way back.

74. Filius. The one who commanded at the battle of Sentinum in the third Samnite war, 295 B. C.

76. Est apud Platonem Socrates, 'we have Socrates in Plato.' This is mentioned in the dialogue called 'Crito.'

81. Tertia te. The line is from Il. 9. 363

ἤματί κεν τριτάτῳ Φθίην ἐρίβωλον ἵκοιο.

82. Xenophon. He narrates his dreams in Anab. 3. 1, 12, and 4. 3, 8.

91. Alexandro. See Pt. 1. § 17.

Diffiderent, 'despaired of him.'

97. Prima, 'the two first predictions.'

102. Excesserit—videatur. The tenses refer the interpretation to the time when the dream occurred. 'When Eudemus' soul has left his body, then he is to be considered to have returned home.'

108. Ubi idem saepius, 'when the dream recurred again and again.' The verb is to be supplied from 'vidit' above.

Areopagum, the highest judicial court at Athens. See Dict. of Ant.

110. Quaestione adhibita, 'being put to torture.' 'Quaestio,' which literally means 'enquiry,' is often used by itself for investigation by torture, and the use of 'adhibita' with it implies that that is its meaning here.

111. Indicis Herculis, 'of Hercules the Revealer.' 'Index' from 'Dic–,' the root of 'dico,' *δείκνυμι*, 'digitus,' means literally 'that which points out;' hence it means (1) 'the fore-finger,' as being used to point with; (2) 'an informer;' (3) 'a sign or mark.'

113. Sed quid ego Graecorum, supply 'somnia commemorem.'

114. Fabii, Gellii. The plurals here do not mean that there was more than one historian of each name, but it is a common idiom in Latin, as in English, to put a string of names in the plural, meaning no more than to give a kind of greater notion of the number of instances. So one might say, 'All the great English generals, the Marlboroughs, the Wellingtons.' The Fabius here meant is Q. Fabius Pictor, who lived in the time of the second Punic War, and wrote a history of Rome from the earliest times down to his own day. Gellius also wrote a history of Rome down to his own date; he lived in the times of the Gracchi. They belong to the class of historians called

Annalists, their histories being called 'Annales.' L. Caelius Antipater was another of the same class of writers. He was contemporary with Gellius. The story is also told by Livy, 2. 36.

Bello Latino. This did not occur in the great Latin War, but, according to Livy, during the war with the Volscians, in which Coriolanus commanded.

115. Ludi maximi. More commonly called 'Magni' or 'Circenses.' They were said to have been instituted by Romulus, and consisted of races and other amusements in the Circus. See Dict. of Ant. 'Circus.'

116. Primum does not mean that this was the first occasion on which they were ever performed, but that this was the first time of their performance that year, as opposed to the repetition of them related below.

117. Instaurativi; supply 'ludi.' 'The games were commenced over again.'

119. Furcam, literally, 'a fork:' here an instrument of punishment in use among the Romans for slaves. It was an instrument of wood, in the shape of a Greek Λ, which was placed over the shoulders of the victim, and his hands tied to it: hence came the word 'furcifer' as a term of reproach. Sometimes it was used to tie criminals to, who were then scourged, sometimes to death. So Livy, 2. 36, describes it as being used in this case, 'servum quidam paterfamiliae, nondum commisso spectaculo, sub furca caesum medio egerat circo.' The 'triangles' used in military floggings in our own army are somewhat similar.

120. Visus est venire qui diceret, 'one seemed to come to him, who said.' Cicero mentions no name. Livy says, 'visus Jupiter venire.'

121. Praesulem ludis, 'the man who danced before the games.' If 'praesulem' is the true reading, the word is used in a very unusual sense. 'Praesul' is properly 'a president,' literally, 'one who sits above,' from 'prae' and 'SOL,' which is a variety of 'SED,' the root of 'sedeo,' the 'D' being changed into 'L,' as in 'solium' and 'sella,' just as 'consul' is properly 'colleague,' literally, 'one who sits with another,' and 'exsul,' literally, 'one who sits or lives away from home.' If it is genuine here, it must be on a false derivation from 'salio,' 'to leap.' Livy uses 'praesultatorem,' and perhaps the word here is 'praesultorem.' 'Ludis' is an ablative of time, being equivalent to 'tempore ludorum.'

Iussum esse. The construction here suddenly changes to infinitives, dependent on 'dicitur' or 'fertur' to be supplied.

123. Suam is used here because it is the oratio obliqua of 'meam.'

126. Debilem factum, 'was paralysed.' Debilis is derived from 'de' and 'habilis,' and so is literally 'disabled,' 'unhandy.' Cp. the use of 'habilis' in Virg. G. 4. 418

'Atque habilis membris venit vigor.'

129. Iterum instauratos, 'renewed once more.' Livy does not mention the first 'instauratio.'

132. Quaesturam petenti. According to the received story it was

while serving as Quaestor in Sardinia, where the opposite party were trying to detain him, that he saw this vision.

133. Quam vellet cunctaretur, 'however much he might delay,' literally, 'let him delay as he would.' 'Cunctaretur' is oratio obliqua of an imperative mood.

142. Moneri—affecerat, 'he thought he saw the man whom he had buried warning him not to do so.'

148. Ad cauponem. 'Ad' here is like 'chez' in French, 'at the house of.'

149. Caenati. Passive participle with active signification. So 'iuratus,' having sworn.

Concubia nocte, 'in his first sleep.'

150. Visum esse—orare, 'the one who was staying with a friend thought he saw the other entreating him.'

159. Bubulco praesto fuisse, 'waited for the carter.'

163. Divinius, 'a clearer proof of the intervention of heaven.'

165. Me: dependent on 'narravi,' not on the nearer verb 'audivi.' Translate, 'Mine was, that I,' &c. 'Me' is Cicero's brother Quintus.

171. Facilis coniectura huius somnii, 'it is easy to make out the meaning of this dream.'

172. Eventus rerum, 'events,' literally 'results of circumstances.' He refers to Cicero's banishment and recall.

175. Salustius. Nothing special is known of this person. He is not the historian Sallust.

176. Campi Atinatis. The 'Campus Atinas' was near a town called Atina, in Lucania, on the banks of the Tanager, and on the Via Aquilia, the high road to Rhegium.

179. Iter instaret, 'it was nearly time to start.'

181. Hora secunda fere, 'about eight in the morning.'

183. Laureatis, 'wreathed with bay.' This was a symbol of victory.

186. Monumentum suum. The temple built by Marius in commemoration of his victories.

Deduceret, 'conduct,' 'escort,' like Greek *προπέμπειν.*

190. Ut audivisses, 'that, when you had heard.' 'Ut' here is temporal, dependent on 'dixisse' below.

192. Referente, 'on the motion of.' The Consul who proposed Cicero's recall was P. Cornelius Lentulus Spinther, one of the two Consuls of 57 B. C.

193. Frequentissimo theatro, 'by a crowded assembly of spectators.'

SCIPIO'S DREAM.

Cicero, in this extract, represents Scipio Africanus Minor narrating a remarkable dream which he saw when in Africa.

1. M'. Manilio. Manilius was Consul in 149 B.C. with L. Marcius Censorinus. The two Consuls were sent to Africa with an army to aid Masinissa, and so commenced the third Punic War.

2. Tribunus militum. This was the title of the chief officers of the Legion. In Scipio's time six had become the established number to each Legion. They did not command different divisions of the Legion, but divided the command among them by rotation.

Nihil mihi potius fuit, 'there was nothing I was so desirous of.'

3. Masinissam. Masinissa was king of Numidia, and had aided the Romans against Carthage in the second Punic War. He had been of great service to Scipio Africanus Major when he invaded Africa at the end of the war, and a great friendship had been established between them.

5. Senex. He was 89 years old. He died in the following year, and Scipio divided his kingdom between his three sons.

9. Ita numquam—memoria, 'so constantly do I cherish in my mind the recollection of that great and invincible hero.'

10. Illius, i. e. Scipio Africanus Major, the conqueror of Hannibal at the battle of Zama.

12. Multis verbis ultro citroque habitis, 'in much interchange of conversation.' Ultro citroque, literally 'backwards and forwards.'

14. Regio apparatu accepti, 'entertained with royal state.' Apparatus is specially applied to elaborate banquets: cp. Hor. Od. 1. 38, 1

'Persicos odi, puer, apparatus.'

And so Cicero uses the verb 'apparare' in Verr. 2. 4, 20 'Licuit Calidio posse domesticis copiis, quum magistratum aut aliquem superiorem invitasset, ornare et apparare convivium.'

In multam noctem, 'till late at night.' Similar phrases are, 'ad multam diem,' 'till late in the day;' 'multa nocte,' 'late at night;' 'multo mane,' 'very early in the morning.'

18. Et de via—vigilassem, 'both from my journey, and because I had sat up so late.' Qui here is causal, and so joined with a subj.

22. De Homero. He means that Ennius asserted that Homer appeared to him by night. Cicero alludes to this again, quoting Ennius' own words. Acad. Prior. 2. 16 'Quum somniavit [Ennius], ita narravit,

Visus Homerus adesse poeta.'

De quo—loqui, 'the reason being that he was constantly thinking and speaking of him in his waking moments.' Ennius is also recorded to have expressed his fondness for Homer in another way. Being a Pythagorean,

and so a believer in the transmigration of souls, he maintained that the soul which had once dwelt in Homer's body, after dwelling among others in that of a peacock, and also of Pythagoras himself, now dwelt in his own body.

24. Ex imagine eius, 'from his bust.' Busts made in wax of their deceased ancestors were kept in the atria of the houses of distinguished men. The 'Jus Imaginum' was an established legal distinction of those whose families had been ennobled by one of their members holding a curule office.

Quam ex ipso. The younger Africanus could hardly remember the elder, his grandfather by adoption, at all. He was born in 185 B. C., and the other, according to Cicero, de Senect. 6, died in the same year. Other accounts make his death two years later.

26. Ades animo, 'be of good courage:' cp. Mil. 2. 4 'Adeste animis, judices, et timorem, si quem habetis, deponite.' Sometimes 'adesse animo' means 'to attend.'

32. Paene miles, 'little more than a common soldier.'

Hoc biennio, 'within two years from now.'

33. Per te, 'by your own exploits.'

34. Hereditarium, 'by inheritance.' The title 'Africanus' had descended to the elder Africanus' son, and from him had passed to Aemilianus, whom he adopted.

36. Obieris, 'have traversed.'

39. Nepotis mei. Tiberius Gracchus the tribune. His father Tib. Gracchus, who distinguished himself in Spain, married Cornelia, the daughter of Africanus Major. Africanus Minor, though thus related to him, and further connected by having married his sister Sempronia, did not disguise his approval of the murder of Gracchus. When he heard of it at Numantia he quoted the line of Homer, Od. 1. 47

ὣς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι,

and, when publicly asked in the assembly after his return, what his opinion was of the deed, he replied, 'that he was justly slain,' whereby he gave lasting offence to the popular party.

42. Eius temporis, genitive after 'fatorum viam,' regarded as one compound substantive. The 'quasi' here implies that 'viam' is used in its literal sense. Translate, 'I see that at that time the path, so to speak, which the fates destine for you, will be a critical one.'

43. Septenos octies. The distributive numerals, and not the cardinal ones, are almost always used with the numeral adverbs, e. g. 'twice two' is in Latin 'bis bina,' not 'bis duo.'

Septenos—converterit, 'has passed through eight times seven revolutions of the sun.' Both 'amfractus' and 'reditus' are used separately for 'revolutions of the sun:' 'reditus' is so used infr. l. 196 'annum solis reditu metiuntur;' 'amfractus' in Cic. de Legg. 2. 8 'in annuis amfractibus.' Here 'amfractus' must mean the sun's passage along one half of the ecliptic, and 'reditus,' its passage along the other half, on the other side of the equator, by which it returns to the point from which it started.

45. Plenus, 'a perfect number.' He is here using the terms of astrology.

46. Summam tibi fatalem confecerint, 'having brought about the crisis of your life.' Scipio was 56 in 129 B.C. In that year attempts were made to reverse some of the measures of Tib. Gracchus, and Scipio was looked up to by the aristocracy as their champion. After a vehement debate in the Senate, in which he was violently assailed by Carbo, one of the popular leaders, he went home and retired to his sleeping-room to prepare a speech for the next day, and in the morning he was found dead in his bed. It was generally believed that he was murdered, as the context implies.

48. Socii . . . Latini. The various peoples of Italy were connected with Rome as allies on different terms. The most favoured of these were called specifically 'Socii;' the lower class, with inferior privileges, 'Latini,' or 'nomen Latinum.' The latter name originated in their standing to Rome in the same relation in which the Latins did after they had been conquered, and had ceased to be on equal terms with the Romans.

51. Impias, 'unnatural.'

Propinquorum. This alludes to the common report that Sempronia, who was Scipio's wife and Gracchus' sister, and C. Gracchus, the brother of Tiberius, had had a hand in the murder.

53. Habeto. Observe the accurate use of the future imperative.

56. Quod quidem fiat. 'Quod' is here consecutive, after the negative 'nihil.' 'Quidem,' like γε in Greek, marks a limitation, 'nothing, that is, which takes place on earth.'

59. Hinc, literally 'from where I am,' i. e. 'from heaven.'

62. Paullus. Aemilius Paullus, son of the one who fell in Cannae, surnamed Macedonicus, as being the conqueror of Perses at Pydna, 168 B.C. His son was adopted by the son of Africanus Major, and so became P. Cornelius Scipio Aemilianus.

Arbitraremur. The mood implies that this was part of the question which he asked.

66. Vim lacrimarum, 'a shower of tears.'

70. Sanctissime, 'most revered.'

73. Cuius hoc templum est, 'to whom all this expanse which you see belongs.' Templum, from TEM-, the root of Gr. τέμνω, Lat. 'temno,' is, literally, 'a piece cut off.' Hence it was used of the region of the sky, which the augur marked off with his lituus to take observations in, and from this, apparently, it got the meaning of 'a wide open space,' 'an expanse,' especially of the sky, in which sense it is mostly used in poetry, and has a somewhat archaic sound, the instances quoted being mostly from Ennius and Lucretius. It is used for the universe in Lucr. 5. 1435 'caeli magnum et vorsatile templum.' Its common meaning, 'a temple,' comes from the same original meaning, being literally, 'a place cut off and set apart.'

74. Istis custodiis, 'from your present confinement.'

76. Qui tuerentur, 'to keep in order.' Qui is here final.

77. Quae. The antecedent to quae is globum, but, being nom. to a copulative verb, it agrees with the following substantive and not with its antecedent.

79. Divinis animatae mentibus. He is here adopting one of the prevailing theories of the origin of the soul.

80. Circos suos orbesque, 'their circuits and orbits.'

82. Iniussu. Cp. Tusc. I. 30 'Vetat enim dominans ille in nobis deus, iniussu hinc nos suo demigrare.' De Senect. 20 'Vetatque Pythagoras iniussu imperatoris, id est, Dei, de praesidio et statione vitae decedere.' The same idea is thus expanded by Spenser, F. Q. I. 9. 41

> 'The Knight much wondred at his suddeine wit,
> And sayd: "The terme of life is limited,
> Ne may a man prolong, nor shorten, it:
> The soldier may not move from watchfull sted,
> Nor leave his stand until his captaine bed."
> "Who life did limit by Almightie doome,"
> Quoth he, "knowes best the termes established;
> And he, that points the centonell his roome,
> Doth license him depart at sound of morning droome."'

84. Munus humanum, 'your duty as men.'

86. Quae, i.e. 'pietas.' 'In parentibus,' literally 'in the case of,' i.e. 'when practised towards parents and relatives.' Quum—tum, 'great indeed'—'but greatest.'

93. Erant—vidimus. 'Eae' is here the predicate of the clause—'the stars were such as we have never seen from the earth.'

96. Illa, i. e. the moon.

99. Imperii—poeniteret, 'I was ashamed of [the smallness of] our empire, which covers (literally, with which we cover) no more than a speck in it, so to speak.'

104. Globis, 'spheres.' Tibi, 'you see.'

106. Arcens et continens, 'enclosing and containing,' the two words are used together in the same way, Sect. 4. l. 249 'Alvus arcet et continet quod recipit.' It is an unusual sense of 'arceo,' which generally means 'to keep out, or off.'

In quo—sempiterni, 'in which are fixed the everlasting revolving orbits of the stars.'

107. Cui subiecti sunt septem, 'subordinate to this are seven others,' i. e. seven spheres.

108. Contrario—caelum, 'opposite to that of the heavenly sphere.'

109. Illa, i. e. stella.

110. Hominum generi prosperus. In astrology Jupiter is the favourable planet to be under the influence of; Mars the threatening and dangerous one.

112. Rutilus, 'glaring;' the fiery red colour marks its threatening aspect.

113. Subter is here an adverb. Regionem is governed by obtinet.

114. Temperatio, 'the controlling principle.'

118. Infra iam nihil est, 'below this there is nothing.' The force of iam is, 'when you come below this, henceforth you find nothing.'

121. Media. Observe that the earth is regarded as the centre of the system, and as alone fixed, all the rest moving round it. It is interesting to compare these ancient notions of the universe with the more accurate knowledge of modern times.

122. Nutu suo, 'by their own gravity.' Cp. De Or. 3. 45 'terra sua vi nutuque tenetur.'

123. Ut me recepi, 'when I recovered myself.'

125. Tam dulcis sonus. The idea which is here expressed of the 'music of the spheres' was a favourite one with the ancient philosophers. That the harmonious order of the universe should produce a harmony of sound seemed to them natural, from the high place which they gave to musical harmony in their systems. The language of Milton's Hymn on the Nativity, st. 13, will illustrate several of the expressions which Cicero here uses:

'Ring out, ye crystal spheres,
Once bless our human ears,
If ye have power to touch our senses so,
And let your silver chime
Move in melodious time,
And let the base of heaven's deep organ blow,
And with your ninefold harmony
Make up full consort to the angelic symphony.'

Hic est—efficit. The musical terms here are somewhat difficult to render. 'This is,' said he, 'the sound which, made up of intervals unequal, but yet proportionally divided by [divine] reason, is produced by the swing and movement of the spheres themselves, and, blending treble with base, produces uniformly varied harmonies.' 'Ratione' means 'the mind of the "summus deus"' mentioned above.

128. Acuta cum gravibus: cp. Hor. A. P. 349

'Poscentique gravem persaepe remittit acutum.'

129. Tanti motus incitari, 'such mighty movements be set going.'

131. Quam ab causam—infimus, 'hence it comes to pass that the heavenly sphere wherein the stars are set, being the highest, as its revolution is more rapid, moves with a treble and lively sound; our lunar sphere, which is lowest, with the deepest bass.'

134. Nam gives the reason why the lunar sphere, and not the earth, is reckoned as the lowest.

136. In quibus—duorum, 'two of which have the same note.' Vis here means 'musical power.' He does not say which two out of the eight he means.

137. Septem efficiunt—sonos, 'produce seven notes with distinct intervals.'

138. Nodus, the bond.' He means that the number seven is the elementary number of all parts of creation.

Nervis atque cantibus, 'in instrumental and vocal music.'

141. Oppletae, 'stunned:' cp. Plaut. Rud. 4. 1, 14

'Jam meas opplebit aures sua vaniloquentia.'

He means that men in their mortal state cannot hear the heavenly sounds because their sense of hearing is overpowered by them.

143. Catadupa. The Greek name for the cataracts of the Nile. Cp. Hdt. 2. 17 *ὁ Νεῖλος ἀρξάμενος ἐκ τῶν Καταδούπων ῥέει, μέσην Αἴγυπτον σχίζων, ἐς θάλασσαν.* The word is commonly derived from *καταδουπέω,* 'to pour down with a roar,' but see Liddell and Scott sub voce.

148. Acies vestra sensusque, 'your sense of sight.'

156. Habitari is used impersonally, 'that the earth is inhabited.'

In ipsis—habitatur, 'even among the specks, so to speak, where men do dwell.'

158. Ita interruptos, 'so cut off from one another.'

160. Partim obliquos—vobis, 'some are placed at one side of you, some at right angles to you, some opposite,' i. e. on the other side of the globe.

164. Cingulis, the five 'zones.' The Greek *ζώνη* is literally, like cingulus, 'a belt.' Cp. with this description of the five zones that of Virgil in G. 1. 233

'Quinque tenent caelum zonae: quarum una corusco
Semper sole rubens, et torrida semper ab igni:
Quam circum extremae dextra laevaque trahuntur
Caerulea glacie concretae atque imbribus atris.
Has inter mediamque duae mortalibus aegris
Munere concessae divum.'

165. Caeli verticibus, 'the two poles.'

168. Ille, 'yonder.'

Adversa vobis urgent vestigia, 'are the antipodes to you.'

169. Nihil ad vestrum genus: supply 'pertinet.'

170. Quam tenui vos parte contingat, 'with how small a part of it you are concerned.'

173. Quod Atlanticum—appellatis, 'which you call the Atlantic, or the Great Sea, or the Ocean.' Observe that the relative, with the same antecedent, changes its gender to agree with the substantive connected with it by a factitive verb.

174. Tanto nomine, 'for all its grand name:' ablative of quality.

176. Caucasum, Gangem. The range of Caucasus and the river Ganges were boundaries of the 'Orbis veteribus notus.'

180. Quantis in angustiis—velit, 'how narrow the space is within which your fame desires to spread.'

185. Propter eluviones. A traditional knowledge of the deluge was preserved among men, as is shewn, among other things, by the legend of Deucalion; and the impression also prevailed that the world was some day to be destroyed by fire.

192. Unius anni. Scipio is here speaking of the 'annus magnus' of ancient astronomy, the period of time in which the whole system of the universe makes its revolution. Macrobius, a grammarian who lived about A.D. 400, and wrote a commentary on this passage of Cicero, elaborating from it a formal theory of the constitution of the universe, fixes it at a period of 15,000 common solar years. Virgil alludes to this 'great year' in the 'Pollio,' E. 4. 5

'Magnus ab intrego saeclorum nascitur ordo.'

194. Reditu, 'revolution.' See above, l. 43.

196. Descriptionem, 'plan.'

197. Vertens annus was a common phrase for the 'current year.' So 'mensis vertens,' 'the current month,' literally, 'the year or month now revolving.' It is here applied to the 'annus magnus.'

203. Habeto. Here the imperative is a genuine future, referring to the time, long distant, when the 'annus magnus' is completed. Scito is not future, as it refers to the time at which Scipio is speaking, but scio has no imperative 'sci' or 'scite,' and the future form is used for present as well.

208. Ista hominum gloria, 'the fame you can win among men.'

Pertinere ad, 'affect.'

214. Ipsi videant, 'that is their concern,' literally 'let them see to it themselves.'

Sed loquentur tamen, 'still be sure that they will talk of you.'

221. Non defui, 'have done my duty to.'

223. Non esse te mortalem—potest, 'that it is not you who are mortal, but this body of yours, for your "self" is not that which your outward form displays, but each man's mind is his "self," not the shape which can be pointed to with the finger.'

226. Qui viget—providet, 'which has life and sensation and memory and forethought.'

227. Tam, 'as truly.'

236. Numquam ne moveri quidem desinit, 'never has an end of motion.'

237. Principium movendi, 'the principle of motion.'

240. Nec enim—aliunde, 'for it would not be a principle, if it had its origin from any other source but itself.'

246. Vel, 'otherwise.'

247. Consistat, 'come to a stand-still.'

248. Qua a primo impulsa moveatur, 'to give it its first impulse and motion.'

251. Pulsu agitatur externo, 'is moved by impulse from without.'

255. Neque nata est certe et aeterna est, 'it is clear that it has neither beginning nor ending.'

257. Quibus—animus, 'a mind employed and exercised in these.'

259. Eminebit foras, 'it goes forth abroad,' i. e. beyond the concerns of the body.

262. Quasi ministros, 'the slaves, so to speak.'

266. Nisi multis exagitati saeculis, 'till they have been tormented for many ages.' Cp. Virg. Ae. 6. 739-747.

SECTION IV.

BEAUTIES OF NATURE.

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1. PRINCIPIO terra universa cernatur, locata in media mundi sede, solida et globosa, vestita floribus, herbis, arboribus, frugibus, quorum omnium incredibilis multitudo insatiabili varietate distinguitur. Adde huc fontium gelidas peremnitates, liquores perlucidos amnium, riparum vestitus viridissimos, speluncarum concavas altitudines, saxorum asperitates, impendentium montium altitudines immensitatesque camporum; adde etiam reconditas auri argentique venas infinitamque vim marmoris. Quae vero et quam varia genera bestiarum vel cicurum vel ferarum! qui volucrum lapsus atque cantus! qui pecudum pastus! quae vita silvestrium! Quid iam de hominum genere dicam? qui quasi cultores terrae constituti non patiuntur eam nec immanitate belluarum efferari nec stirpium asperitate vastari: quorumque operibus agri insulae littoraque collucent, distincta tectis et urbibus. Quae si, ut animis, sic oculis videre possemus, nemo cunctam intuens terram de divina ratione dubitaret.

2. At vero quanta maris est pulchritudo! quae species universi! quae multitudo et varietas insularum! quae amoenitates orarum ac littorum? quot genera quamque disparia partim submersarum, partim fluitantium et innantium bellua-

rum, partim ad saxa nativis testis inhaerentium! Ipsum autem mare sic terram appetens littoribus alludit, ut una ex duabus naturis conflata videatur. Exinde mari finitimus aer die et nocte distinguitur, isque tum fusus et extenuatus sublime fertur, tum autem concretus in nubes cogitur humoremque colligens terram auget imbribus, tum effluens huc et illuc ventos efficit. Idem annuas frigorum et calorum facit varietates, idemque et volatus alitum sustinet et spiritu ductus alit et sustentat animantes.

3. Restat ultimus et a domiciliis nostris altissimus omnia cingens et coercens caeli complexus, qui idem aether vocatur, extrema ora et determinatio mundi; in quo cum admirabilitate maxima igneae formae cursus ordinatos definiunt. E quibus sol, cuius magnitudine multis partibus terra superatur, circum eam ipsam volvitur, isque oriens et occidens diem noctemque conficit, et modo accedens, tum autem recedens, binas in singulis annis reversiones ab extremo contrarias facit, quarum intervallo tum quasi tristitia quadam contrahit terram, tum vicissim laetificat, ut cum caelo hilarata videatur. Luna autem, quae est, ut ostendunt mathematici, maior quam dimidia pars terrae, iisdem spatiis vagatur, quibus sol: sed tum congrediens cum sole, tum digrediens, et eam lucem quam a sole accepit mittit in terras, et varias ipsa mutationes lucis habet; atque etiam tum subiecta atque opposita soli radios eius et lumen obscurat, tum ipsa incidens in umbram terrae, quum est e regione solis, interpositu interiectuque terrae repente deficit. Iisdemque spatiis eae stellae, quas vagas dicimus, circum terram feruntur eodemque modo oriuntur et occidunt, quarum motus tum incitantur, tum retardantur, saepe etiam insistunt. Quo spectaculo nihil potest admirabilius esse, nihil pulchrius. Sequitur stellarum inerrantium maxima multitudo, quarum ita descripta distinctio est, ut ex notarum figurarum similitudine nomina invenerint. Haec omnis descriptio siderum atque hic tantus caeli ornatus

ex corporibus huc et illuc casu et temere cursitantibus potuisse effici cuiquam sano videri potest? An vero alia quae natura, mentis et rationis expers, haec efficere potuit, quae non modo ut fierent ratione eguerunt, sed intelligi qualia sint sine summa ratione non possunt?

4. Age, ut a caelestibus rebus ad terrestres veniamus, quid est in his, in quo non naturae ratio intelligentis appareat? Principio eorum, quae gignuntur e terra, stirpes et stabilitatem dant iis quae sustinent, et ex terra succum trahunt, quo alantur ea quae radicibus continentur, obducunturque libro aut cortice trunci, quo sint a frigoribus et caloribus tutiores. Iam vero vites sic claviculis adminicula tamquam manibus apprehendunt, atque ita se erigunt ut animantes. Quin etiam a caulibus, si propter sati sint, ut a pestiferis et nocentibus refugere dicuntur nec eos ulla ex parte contingere. Animantium vero quanta varietas est! quanta ad eam rem vis, ut in suo quaeque gener permaneant! Quarum aliae coriis tectae sunt, aliae villis vestitae, aliae spinis hirsutae; pluma alias, alias squama videmus obductus; alias esse cornibus armatas, alias habere effugia pennarum. Pastum autem animantibus large et copiose natura eum, qui cuique aptus erat, comparavit. Enumerare possum, ad eum pastum capessendum conficiendumque quae sit in figuris animantium et quam sollers subtilisque descriptio partium, quamque admirabilis fabrica membrorum. Omnia enim, quae quidem intus inclusa sunt, ita nata atque ita locata sunt, ut nihil eorum supervacaneum sit, nihil ad vitam retinendam non necessarium. Dedit autem eadem natura belluis et sensum et appetitum, ut altero conatum haberent ad naturales pastus capessendos, altero secernerent pestifera a salutaribus. Iam vero alia animalia gradiendo, alia serpendo ad pastum accedunt, alia volando, alia nando; cibumque partim oris hiatu et dentibus ipsis capessunt, partim unguium tenacitate arripiunt, partim aduncitate rostrorum; alia sugunt, alia carpunt, alia

vorant, alia mandunt. Atque etiam aliorum ea est humilitas, ut cibum terrestrem rostris facile contingant. Quae autem altiora sunt, ut anseres, ut cygni, ut grues, ut cameli, adiuvantur proceritate collorum. Manus etiam data elephantis, quia propter magnitudinem corporis difficiles aditus habebant ad pastum.

5. At quibus bestiis erat is cibus ut alius generis bestiis vescerentur aut vires natura dedit aut celeritatem. Data est quibusdam etiam machinatio quaedam atque sollertia: ut in araneolis aliae quasi rete texunt, ut, si quid inhaeserit, conficiant: aliae autem ex inopinato observant et, si quid incidit, arripiunt, idque consumunt. Pinna vero, (sic enim Graece dicitur,) duabus grandibus patula conchis, cum parva squilla quasi societatem coit comparandi cibi: itaque quum pisciculi parvi in concham hiantem innataverunt, tum admonita squillae pinna morsu comprimit conchas. Sic dissimillimis bestiolis communiter cibus quaeritur. In quo admirandum est, congressune aliquo inter se, an iam inde ab ortu natura ipsa congregatae sint. Est etiam admiratio nonnulla in bestiis aquatilibus iis, quae gignuntur in terra: veluti crocodili fluviatilesque testudines quaedamque serpentes ortae extra aquam, simul ac primum niti possunt, aquam persequuntur. Quin etiam anatum ova gallinis saepe supponimus; e quibus pulli orti primum aluntur ab his, ut a matribus, a quibus exclusi fotique sunt; deinde eas relinquunt, et effugiunt sequentes, quum primum aquam, quasi naturalem domum, videre potuerunt. Tantam ingenuit animantibus conservandi sui natura custodiam.

6. Legi etiam scriptum esse avem quamdam, quae platalea nominaretur; eam sibi cibum quaerere advolantem ad eas aves, quae se in mari mergerent; quae quum emersissent piscemque cepissent, usque eo premere earum capita mordicus, dum illae captum amitterent, in quod ipsa invaderet. Eademque haec avis scribitur conchis se solere complere

easque, quum stomachi calore concoxerit, evomere, atque ita eligere ex iis, quae sunt esculenta. Ranae autem marinae dicuntur obruere sese arena solere, et moveri prope aquam, ad quas quasi ad escam pisces quum accesserint, confici a ranis atque consumi. Milvo est quoddam bellum quasi naturale cum corvo. Ergo alter alterius, ubicumque nactus est, ova frangit. Illud vero quis potest non mirari? grues, quum loca calidiora petentes maria transmittant, trianguli efficere formam; eius autem summo angulo aer ab iis adversus pellitur; deinde sensim ab utroque latere tamquam remis, ita pennis cursus avium levatur. Basis autem trianguli, quem grues efficiunt, ea tamquam a puppi ventis adiuvatur, eaeque in tergo praevolantium colla et capita reponunt; quod quia ipse dux facere non potest, quia non habet cui innitatur, revolat, ut ipse quoque quiescat; et in eius locum succedit ex iis quae acquierunt, eaque vicissitudo in omni cursu conservatur. Multa eiusmodi proferre possum, sed genus ipsum videtis. Iam vero illa etiam notiora, quanto se opere custodiant bestiae, ut in pastu circumspectent, ut in cubilibus delitescant. Atque illa mirabilia. Quid ea, quae nuper, id est paucis ante saeculis, medicorum ingeniis reperta sunt? vomitione canes, purgatu autem alvos ibes Aegyptiae curant. Auditum est, pantheras, quae in barbaria venenata carne caperentur, remedium quoddam habere, quo quum essent usae, non morerentur; capras autem in Creta feras, quum essent confixae venenatis sagittis, herbam quaerere, quae dictamnus vocaretur; quam quum gustavissent, sagittas excidere dicunt e corpore. Cervaeque paullo ante partum perpurgant se quadam herbula, quae seselis dicitur. Iam illa cernimus, ut contra vim et metum suis se armis quaeque defendat. Cornibus tauri, apri dentibus, morsu leones, aliae fuga se, aliae occultatione tutantur, atramenti effusione sepiae, torpore torpedines: multae etiam insectantes odoris intolerabili foeditate depellunt.

7. Ut vero perpetuus mundi esset ornatus magna adhibita cura est a providentia deorum, ut semper essent et bestiarum genera et arborum omniumque rerum, quae a terra stirpibus continerentur. Quae quidem omnia eam vim seminis habent in se, ut ex uno plura generentur, idque semen inclusum est in intima parte earum baccarum, quae ex quaque stirpe funduntur; iisdemque seminibus et homines affatim vescuntur et terrae eiusdem generis stirpium renovatione complentur. Quid loquar quantus amor bestiarum sit in educandis custodiendisque iis quae procreaverunt, usque ad eum finem dum possint se ipsa defendere? Etsi pisces, ut aiunt, ova quum genuerunt, relinquunt: facile enim illa aqua et sustinentur, et fetum fundunt. Testudines autem et crocodilos dicunt, quum in terra partum ediderint, obrûere ova, deinde discedere: ita et nascuntur et educantur ipsa per sese. Iam gallinae avesque reliquae et quietum requirunt ad pariendum locum, et cubilia sibi nidosque construunt, eosque quam possunt mollissime substernunt, ut quam facillime ova serventur: ex quibus pullos quum excluserint, ita tuentur, ut et pennis foveant, ne frigore laedantur, et, si est calor a sole, se opponant. Quum autem pulli pennulis uti possunt, tum volatus eorum matres prosequuntur, reliqua cura liberantur. Accedit etiam ad nonnullorum animantium et earum rerum quas terra gignit conservationem et salutem hominum sollertia et diligentia. Nam multae et pecudes et stirpes sunt, quae sine procuratione hominum salvae esse non possunt.

8. Magnae etiam opportunitates ad cultum hominum atque abundantiam aliae aliis in locis reperiuntur. Aegyptum Nilus irrigat, et, quum tota aestate obrutam oppletamque tenuit, tum recedit mollitosque et oblimatos agros ad serendum relinquit. Mesopotamiam fertilem efficit Euphrates, in quam quotannis quasi novos agros invehit. Indus vero, qui est omnium fluminum maximus, non aqua solum agros laetificat et mitigat, sed eos etiam conserit: magnam enim vim semi-

num secum frumenti et similium dicitur deportare. Multaque alia in aliis locis commemorabilia proferre possum, multos fertiles agros, alios aliorum fructuum. Sed illa quanta benignitas naturae, quod tam multa ad vescendum, tam varia, tamque iucunda gignit, neque ea uno tempore anni, ut semper et novitate delectemur et copia! Quam tempestivos autem dedit, quam salutares non modo hominum, sed etiam pecudum generi, iis denique omnibus quae oriuntur e terra, ventos Etesias, quorum flatu nimii temperantur calores! Ab iisdem etiam maritimi cursus celeres et certi diriguntur. Multa praetereunda sunt, et tamen multa dicuntur. Enumerari enim non possunt fluminum opportunitates, aestus maritimi, tum accedentes, tum recedentes, montes vestiti atque silvestres, salinae ab ora maritima remotissimae, medicamentorum salutarium plenissimae terrae, artes denique innumerabiles ad victum et ad vitam necessariae. Iam diei noctisque vicissitudo conservat animantes, tribuens aliud agendi tempus, aliud quiescendi. Sic undique omni ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium conservationemque admirabiliter administrari.

9. Hic quaerat quispiam, cuiusnam causa tantarum rerum molitio facta sit; arborumne et herbarum? quae quamquam sine sensu sunt, tamen a natura sustinentur. At id quidem absurdum est. An bestiarum? Nihilo probabilius, deos mutorum et nihil intelligentium causa tantum laborasse. Quorum igitur causa quis dixerit effectum esse mundum? Eorum scilicet animantium, quae ratione utuntur. Hi sunt dii et homines, quibus profecto nihil est melius: ratio est enim, quae praestat omnibus. Ita fit credibile deorum et hominum causa factum esse mundum quaeque in eo sint omnia. Faciliusque intelligetur, a diis immortalibus hominibus esse provisum, si erit tota hominis fabricatio perspecta, omnisque humanae naturae figura atque perfectio.

10. Nam quum tribus rebus animantium vita teneatur, cibo, potione, spiritu; ad haec omnia percipienda os est aptissimum: quod adiunctis naribus spiritu augetur. Dentibus autem in ore constructis manditur, atque ab his extenuatur et molitur cibus. Eorum adversi acuti morsu dividunt escas, intimi autem conficiunt, qui genuini vocantur; quae confectio etiam a lingua adiuvari videtur. Linguam autem ad radices eius haerens excipit stomachus, quo primum illabuntur ea, quae accepta sunt ore. Is utraque ex parte tonsillas attingens palato extremo atque intimo terminatur. Atque is, agitatione et motibus linguae quum depulsum et quasi detrusum cibum accepit, depellit. Ipsius autem partes eae, quae sunt infra id, quod devoratur, dilatantur: quae autem supra, contrahuntur. Sed quum aspera arteria (sic enim a medicis appellatur) ostium habeat, adiunctum linguae radicibus, paullo supra quam ad linguam stomachus annectitur, eaque ad pulmones usque pertineat excipiatque animam eam, quae ducta sit spiritu, eamdemque a pulmonibus respiret et reddat: tegitur quodam quasi operculo, quod ob eam causam datum est, ne, si quid in eam cibi forte incidisset, spiritus impediretur. Sed quum alvi natura, subiecta stomacho, cibi et potionis sit receptaculum, pulmones autem et cor extrinsecus spiritum adducant: in alvo multa sunt mirabiliter effecta, quae constat fere e nervis. Est autem multiplex et tortuosa arcetque et continet, sive illud aridum est, sive humidum, quod recipit, ut id mutari et concoqui possit; eaque tum astringitur, tum relaxatur, atque omne, quod accipit, cogit et confundit; ut facile et calore, quem multum habet, exterendo cibo et praeterea spiritu omnia cocta atque confecta in reliquum corpus dividantur. In pulmonibus autem inest raritas quaedam et assimilis spongiis mollitudo, ad hauriendum spiritum aptissima: qui tum se contrahunt aspirantes, tum respiratu dilatant, ut frequenter ducatur cibus animalis, quo maxime aluntur animantes. Ex intestinis autem et alvo secretus a reliquo

cibo sucus is, quo alimur, permanat ad iecur, per quasdam a medio intestino usque ad portas iecoris (sic enim appellantur) ductas et directas vias, quae pertinent ad iecur eique adhaerent. Atque inde aliae pertinentes sunt, per quas cadit cibus a iecore delapsus. Ab eo cibo quum est secreta bilis iique humores, qui e renibus profunduntur: reliqua se in sanguinem vertunt ad easdemque portas iecoris confluunt, ad quas omnes eius viae pertinent: per quas lapsus cibus in hoc ipso loco in eam venam, quae cava appellatur, confunditur, perque eam ad cor confectus iam coctusque perlabitur; a corde autem in totum corpus distribuitur per venas admodum multas, in omnes partes corporis pertinentes.

11. Iam illa explicetur incredibilis fabrica naturae. Nam quae spiritu in pulmones anima ducitur, ea calescit primum ab ipso spiritu, deinde coagitatione pulmonum: ex eaque pars redditur respirando, pars concipitur cordis parte quadam, quem ventriculum cordis appellant, cui similis alter adiunctus est, in quem sanguis a iecore per venam illam cavam influit. Eoque modo ex his partibus et sanguis per venas in omne corpus diffunditur et spiritus per arterias. Utraeque autem crebrae multaeque toto corpore intextae vim quamdam incredibilem artificiosi operis divinique testantur. Quid dicam de ossibus, quae subiecta corpori mirabiles commissuras habent et ad stabilitatem aptas et ad artus finiendos accommodatas et ad motum et ad omnem corporis actionem. Huc adde nervos, a quibus artus continentur, eorumque implicationem toto corpore pertinentem, qui sicut venae et arteriae a corde tracti et profecti in corpus omne ducuntur.

12. Ad hanc providentiam naturae tam diligentem tamque sollertem adiungi multa possunt, e quibus intelligatur, quantae res hominibus a diis, quamque eximiae tributae sint: qui primum eos humo excitatos celsos et erectos constituit, ut deorum cognitionem caelum intuentes capere possent. Sunt enim e terra homines non ut incolae atque habitatores, sed

quasi spectatores superarum rerum atque caelestium, quarum spectaculum ad nullum aliud genus animantium pertinet. Sensus autem, interpretes ac nuntii rerum, in capite tamquam in arce mirifice ad usus necessarios et facti et collocati sunt. Nam oculi tamquam speculatores altissimum locum obtinent, ex quo plurima conspicientes fungantur suo munere. Et aures, quum sonum percipere debeant, qui natura sublime fertur, recte in altis corporum partibus collocatae sunt. Itemque nares, eo quod omnis odor ad supera fertur, recte sursum sunt: et quod cibi et potionis iudicium magnum earum est, non sine causa vicinitatem oris secutae sunt. Iam gustatus, qui sentire eorum quibus vescimur genera debet, habitat in ea parte oris, qua esculentis et potulentis iter natura patefacit. Tactus autem toto corpore aequabiliter fusus est, ut omnes ictus omnesque minimos et frigoris et caloris appulsus sentire possimus.

13. Quis vero opifex praeter naturam, qua nihil potest esse callidius, tantam sollertiam persequi potuisset in sensibus? quae primum oculos membranis tenuissimis vestivit et sepsit: quas primum perlucidas fecit, ut per eas cerni posset, firmas autem, ut continerentur. Sed lubricos oculos fecit et mobiles, ut et declinarent, si quid noceret, et aspectum, quo vellent, facile converterent; aciesque ipsa, qua cernimus, quae pupula vocatur, ita parva est, ut ea, quae nocere possint, facile vitet: palpebraeque, quae sunt tegmenta oculorum, mollissimae tactu, ne laederent aciem, aptissime factae et ad claudendas pupulas, ne quid incideret, et ad aperiendas: idque providit ut idemtidem fieri posset cum maxima celeritate. Munitaeque sunt palpebrae tamquam vallo pilorum, quibus et apertis oculis si quid incideret, repelleretur, et somno conniventibus, quum oculis ad cernendum non egeremus, ut iis tamquam involuti quiescerent. Latent praeterea utiliter, et excelsis undique partibus sepiuntur. Primum enim superiora, superciliis obducta, sudorem a capite et a fronte defluentem

repellunt. Genae deinde ab inferiore parte tutantur subiectae leniterque eminentes. Nasusque ita locatus est, ut quasi murus oculis interiectus esse videatur. Auditus autem semper patet; eius enim sensu etiam dormientes egemus: a quo quum sonus est acceptus, etiam a somno excitamur. Flexuosum iter habet, ne quid intrare possit, quod posset, si simplex et directum pateret; provisum etiam, ut, si qua minima bestiola conaretur irrumpere, in sordibus aurium tamquam in visco inhaeresceret. Extra autem eminent, quae appellantur aures, et tegendi causa factae tutandique sensus, et ne adiectae voces laberentur atque errarent, priusquam sensus ab his pulsus esset. Sed duros et quasi corneolos habent introitus multisque cum flexibus; quod his naturis relatus amplificatur sonus. Quocirca et in fidibus testudine resonatur aut cornu et ex tortuosis locis et inclusis soni referuntur ampliores. Similiter nares, quae semper propter necessarias utilitates patent, contractiores habent introitus, ne quid in eas, quod noceat, possit pervadere, humoremque semper habent, ad pulverem multaque alia depellenda non inutilem. Gustatus praeclare septus est, ore enim continetur, et ad usum apte et ad incolumitatis custodiam. Omnisque sensus hominum multo antecellit sensibus bestiarum.

14. Primum enim oculi in iis artibus, quarum iudicium est oculorum, in pictis, fictis, caelatisque formis, in corporum etiam motione atque gestu multa cernunt subtilius; colorum etiam et figurarum tum venustatem atque ordinem et, ut ita dicam, decentiam oculi iudicant: atque etiam alia maiora. Nam et virtutes et vitia cognoscunt: iratum propitium, laetantem dolentem, fortem ignavum, audacem timidumque cognoscunt. Auriumque item est admirabile quoddam artificiosumque iudicium, quo iudicatur et in vocis, et in tibiarum nervorumque cantibus varietas sonorum, intervalla, distinctio, et vocis genera permulta: candidum fuscum, leve asperum, grave acutum, flexibile durum; quae hominum solum auribus

iudicantur. Nariumque item et gustandi pariter et tangendi magna iudicia sunt. Ad quos sensus capiendos et perfruendos plures etiam quam vellem artes repertae sunt. Perspicuum est enim quo compositiones unguentorum, quo ciborum conditiones, quo corporum lenocinia processerint.

15. Iam vero animum ipsum mentemque hominis, rationem, consilium, prudentiam qui non divina cura perfecta esse perspicit, is his ipsis rebus mihi videtur carere. Quanta primum intelligentia, deinde consequentium rerum cum primis coniunctio et comprehensio est in nobis, ex quo videlicet, quid ex quibusque rebus efficiatur, idque ratione, concludimus: singulasque res definimus circumscripteque complectimur; ex quo scientia intelligitur quam vim habeat, qualis sit, qua ne in deo quidem est res ulla praestantior. Quanta vero illa sunt, quod et sensibus et animo ea, quae extra sunt, percipimus atque comprehendimus! Ex quibus collatis inter se et comparatis artes quoque efficimus, partim ad usum vitae, partim ad oblectationem necessarias. Iam vero domina rerum, ut vos soletis dicere, eloquendi vis, quam est praeclara, quamque divina! quae primum efficit, ut et ea quae ignoramus discere, et ea quae scimus alios docere possimus. Deinde hac cohortamur, hac persuademus, hac consolamur afflictos, hac deducimus perterritos a timore, hac gestientes comprimimus, hac cupiditates iracundiasque restinguimus; haec nos iuris, legum, urbium societate devinxit, haec a vita immani et fera segregavit. Ad usum autem orationis, incredibile est, ubi diligenter attenderis, quanta opera machinata natura sit. Primum enim a pulmonibus arteria usque ad os intimum pertinet, per quam vox, principium a mente ducens, percipitur et funditur. Deinde in ore sita lingua est, finita dentibus. Ea vocem immoderate profusam fingit et terminat: atque sonos vocis distinctos et pressos efficit, quum et ad dentes et ad alias partes pellit oris. Itaque plectri similem

linguam nostri solent dicere, chordarum dentes, nares cornibus iis, qui ad nervos resonant in cantibus.

16. Quam vero aptas, quamque multarum artium ministras manus natura homini dedit! Digitorum enim contractio facilis facilisque porrectio propter molles commissuras et artus nullo in motu laborat. Itaque ad pingendum, ad fingendum, ad scalpendum, ad nervorum eliciendos sonos ac tibiarum apta manus est admotione digitorum. Atque haec oblectationis: illa necessitatis, cultus dico agrorum, exstructionesque tectorum, tegumenta corporum vel texta vel suta, omnemque fabricam aeris et ferri: ex quo intelligitur, ad inventa animo, percepta sensibus, adhibitis opificum manibus, omnia nos consecutos, ut tecti, ut vestiti, ut salvi esse possemus, urbes, muros, domicilia, delubra haberemus. Iam vero operibus hominum, id est manibus, cibi etiam varietas invenitur et copia. Nam et agri multa efferunt manu quaesita, quae vel statim consumantur, vel mandentur condita vetustati. Et praeterea vescimur bestiis et terrenis et aquatilibus et volatilibus, partim capiendo, partim alendo. Efficimus etiam domitu nostro quadrupedum vectiones: quorum celeritas atque vis nobis ipsis affert vim et celeritatem. Nos onera quibusdam bestiis, nos iuga imponimus; nos elephantorum acutissimis sensibus, nos sagacitate canum ad utilitatem nostram abutimur; nos e terrae cavernis ferrum elicimus, rem ad colendos agros necessariam; nos aeris, argenti, auri venas penitus abditas invenimus et ad usum aptas et ad ornatum decoras: arborum autem consectione omnique materia et culta et silvestri partim ad calefaciendum corpus igni adhibito et ad mitigandum cibum utimur, partim ad aedificandum, ut tectis septi frigora caloresque pellamus.

17. Magnos vero usus affert ad navigia facienda, quorum cursibus suppeditantur omnes undique ad vitam copiae: quasque res violentissimas natura genuit, earum moderationem nos soli habemus, maris atque ventorum, propter

nauticarum rerum scientiam; plurimisque maritimis rebus fruimur atque utimur. Terrenorum item commodorum omnis est in homine dominatus. Nos campis, nos montibus fruimur; nostri sunt amnes, nostri lacus: nos fruges serimus, nos arbores; nos aquarum inductionibus terris fecunditatem damus; nos flumina arcemus, dirigimus, avertimus; nostris denique manibus in rerum natura quasi alteram naturam efficere conamur. Quid vero? hominum ratio non in caelum usque penetravit? Soli enim ex animantibus nos astrorum ortus, obitus, cursusque cognovimus; ab hominum genere finitus est dies, mensis, annus; defectiones solis et lunae cognitae praedictaeque in omne posterum tempus, quae, quantae, quando futurae sint. Quae contuens animus accipit ab his cognitionem deorum, ex qua oritur pietas, cui coniuncta iustitia est reliquaeque virtutes, e quibus vita beata exsistit par et similis deorum; nulla alia re, nisi immortalitate, quae nihil ad bene vivendum pertinet, cedens caelestibus. Quibus rebus expositis, satis docuisse videor hominis natura quanto omnes anteiret animantes. Ex quo debet intelligi, nec figuram situmque membrorum, nec ingenii mentisque viam talem effici potuisse fortuna.

18. Restat ut doceam atque aliquando perorem, omnia, quae sint in hoc mundo, quibus utantur homines, hominum causa facta esse et parata. Principio ipse mundus deorum hominumque causa factus est, quaeque in eo sunt ea parata ad fructum hominum et inventa sunt. Est enim mundus quasi communis deorum atque hominum domus, aut urbs utrorumque. Soli enim ratione utentes iure ac lege vivunt. Ut igitur Athenas et Lacedaemonem Atheniensium Lacedaemoniorumque causa putandum est conditas esse, omniaque quae sint in his urbibus eorum populorum recte esse dicuntur: sic, quaecumque sunt in omni mundo, deorum atque hominum putanda sunt. Iam vero circuitus solis et lunae reliquorumque siderum, quamquam etiam ad mundi cohae-

rentiam pertinent, tamen et spectaculum hominibus praebent; nulla est enim insatiabilior species, nulla pulchrior et ad rationem sollertiamque praestantior; eorum enim cursus dimetati, maturitates temporum et varietates mutationesque cognovimus. Quae si hominibus solis nota sunt, hominum causa facta esse iudicandum est. Terra vero feta frugibus et vario leguminum genere, quae cum maxima largitate fundit, ea ferarumne an hominum causa gignere videtur? Quid de vitibus olivetisque dicam? quarum uberrimi laetissimique fructus nihil omnino ad bestias pertinent. Neque enim serendi, neque colendi, nec tempestive demetendi percipiendique fructus, neque condendi ac reponendi ulla pecudum scientia est, earumque omnium rerum hominum est et usus et cura. Ut fides igitur et tibias eorum causa factas dicendum est, qui illis uti possunt, sic ea, quae dixi, iis solis confitendum est esse parata, qui utuntur; nec si quae bestiae furantur aliquid ex iis aut rapiunt, illarum quoque causa ea nata esse dicemus. Neque enim homines murium aut formicarum causa frumentum condunt, sed coniugum et liberorum et familiarum suarum. Itaque bestiae furtim, ut dixi, fruuntur, domini palam et libere.

19. Hominum igitur causa eas rerum copias comparatas esse fatendum est; nisi forte tanta ubertas et varietas pomorum, eorumque iucundus non gustatus solum, sed odoratus etiam et aspectus dubitationem affert, quin hominibus solis ea natura donaverit: tantumque abest, ut haec bestiarum etiam causa parata sint, ut ipsas bestias hominum gratia generatas esse videamus. Quid enim oves aliud afferunt, nisi ut earum villis confectis atque contextis homines vestiantur? Quae quidem neque ali, neque sustentari, neque ullum fructum edere ex se sine cultu hominum et curatione possent. Canum vero tam fida custodia, tamque amans dominorum adulatio, tantumque odium in externos, et tam incredibilis ad investigandum sagacitas narium, tanta alacritas in venando

quid significat aliud, nisi se ad hominum commoditates esse generatos? Quid de bobus loquar? quorum ipsa terga nonne declarant esse se ad onus accipiendum figurata? cervices autem natae ad iugum: tum vires humerorum et latitudines ad aratra extrahenda. Quibus quum terrae subigerentur fissione glebarum, ab illo aureo genere, ut poetae loquuntur, vis nulla umquam afferebatur.

> Ferrea tum vero proles exorta repente est,
> Ausaque funestum prima est fabricarier ensem,
> Et gustare manu vinctum domitumque iuvencum.

Tanta putabatur utilitas percipi ex bobus, ut eorum visceribus vesci scelus haberetur. Longum est mulorum persequi utilitates et asinorum, quae certe ad hominum usum paratae sunt. Sus vero quid habet praeter escam? Cui quidem, ne putresceret, animam ipsam pro sale datam dicit esse Chrysippus. Qua pecude, quod erat ad vescendum hominibus apta, nihil genuit natura fecundius. Quid multitudinem suavitatemque piscium dicam? quid avium? ex quibus tanta percipitur voluptas, ut interdum Pronoea nostra Epicurea fuisse videatur. Atque hae ne caperentur quidem, nisi hominum ratione atque sollertia; quamquam aves quasdam et alites et oscines, ut nostri augures appellant, rerum augurandarum causa esse natas putamus. Iam vero immanes et feras belluas nanciscimur venando, ut et vescamur iis, et exerceamur in venando ad similitudinem bellicae disciplinae, ut utamur domitis et condocefactis, ut elephantis, multaque ex earum corporibus remedia morbis et vulneribus eliciamus, sicut ex quibusdam stirpibus et herbis, quarum utilitates longinqui temporis usu et periclitatione percepimus. Totam licet animis, tamquam oculis, lustrare terram mariaque omnia; cernes iam spatia frugifera atque immensa camporum vestitusque densissimos montium, pecudum pastus, tum incredibili cursus maritimos celeritate. Nec vero supra terram, sed etiam in intimis eius tenebris plurimarum rerum latet

utilitas, quae ad usum hominum orta ab hominibus solis invenitur.

20. Praedictio autem rerum futurarum mihi videtur vel maxime confirmare deorum providentia consuli rebus humanis. Est enim profecto divinatio, quae multis locis, rebus, temporibus apparet, quum in privatis, tum maxime in publicis. Multa cernunt haruspices, multa augures provident, multa oraculis declarantur, multa vaticinationibus, multa somniis, multa portentis; quibus cognitis, multae saepe res ex hominum sententia atque utilitates partae, multa etiam pericula depulsa sunt. Haec igitur sive vis sive ars sive natura ad scientiam rerum futurarum homini profecto est nec alii cuiquam a diis immortalibus data. Quae si singula vos forte non movent, universa certe tamen inter se connexa atque coniuncta movere debebunt.

21. Nec vero universo generi hominum solum, sed etiam singulis a diis immortalibus consuli et provideri solet. Licet enim contrahere universitatem generis humani eamque gradatim ad pauciores, postremo deducere ad singulos. Nam si omnibus hominibus, qui ubique sunt, quacumque in ora ac parte terrarum, ab huiusce terrae, quam nos incolimus, continuatione distantium, deos consulere censemus ob eas causas, quas ante diximus: his quoque hominibus consulunt, qui has nobiscum terras ab oriente ad occidentem colunt. Sin autem iis consulunt, qui quasi magnam quamdam insulam incolunt, quam nos orbem terrae vocamus: etiam illis consulunt, qui partes eius insulae tenent, Europam, Asiam, Africam. Ergo et earum partes diligunt, ut Romam, Athenas, Spartam, Rhodum, et earum urbium separatim ab universis singulos diligunt, ut Pyrrhi bello Curium, Fabricium, Coruncanium, primo Punico Calatinum, Duillium, Metellum, Lutatium; secundo Maximum, Marcellum, Africanum; post hos Paullum, Gracchum, Catonem, patrum vero memoria Scipionem, Laelium; multosque praeterea et nostra civitas

et Graecia tulit singulares viros; quorum neminem, nisi iuvante deo, talem fuisse credendum est. Quae ratio poetas maximeque Homerum impulit, ut principibus heroum, Ulixi, Diomedi, Agamemnoni, Achilli, certos deos discriminum et periculorum comites adiungeret. Praeterea ipsorum deorum saepe praesentiae declarant, ab his et civitatibus et singulis hominibus consuli: quod quidem intelligitur etiam significationibus rerum futurarum, quae tum dormientibus, tum vigilantibus portenduntur. Multa praeterea ostentis, multa extis admonemur, multisque rebus aliis: quas diuturnus usus ita notavit, ut artem divinationis efficeret. Nemo igitur vir magnus sine aliquo afflatu divino umquam fuit. Nec vero ita refellendum est, ut, si segetibus aut vinetis cuiuspiam tempestas nocuerit, aut si quid e vitae commodis casus abstulerit, eum, cui quid horum acciderit, aut invisum deo aut neglectum a deo iudicemus. Magna dii curant, parva negligunt. Magnis autem viris prospere semper eveniunt omnes res.

AN ARGUMENT

AGAINST PROVIDENCE.

1. Telamo uno versu locum totum conficit, cur dii homines negligant:

Nam si curent, bene bonis sit, male malis; quod nunc abest.

Debebant illi quidem omnes bonos efficere, si quidem hominum generi consulebant: sin id minus, bonis quidem certe consulere debebant. Cur igitur duo Scipiones, fortissimos et optimos viros, in Hispania Poenus oppressit? Cur Maximus extulit filium consularem? Cur Marcellum Hannibal interemit? Cur Paullum Cannae sustulerunt? Cur Poenorum crudelitati Reguli corpus est praebitum? Cur Africanum domestici parietes non texerunt? Sed haec vetera, et alia permulta. Propiora videamus. Cur avunculus meus, vir innocentissimus idemque doctissimus, P. Rutilius, in exsilio est? cur sodalis meus interfectus domi suae, Drusus? cur temperantiae prudentiaeque specimen ante simulacrum Vestae pontifex maximus est Q. Scaevola trucidatus? cur ante etiam tot civitatis principes a Cinna interempti? cur omnium perfidiosissimus, C. Marius, Q. Catulum, praestantissima dignitate virum, mori potuit iubere? Dies deficiat, si velim numerare, quibus bonis male evenerit, nec minus, si commemorem, quibus improbis optime. Cur enim Marius tam feliciter septimum consul domi suae senex est mortuus? cur omnium crudelissimus tam diu Cinna regnavit?

2. At dedit poenas. Prohiberi melius fuit impedirique, ne tot summos viros interficeret, quam ipsum aliquando poenas dare. Summo cruciatu supplicioque Q. Varius, homo importunissimus, periit; si, quia Drusum ferro, Metellum veneno sustulerat: illos conservari melius fuit, quam poenas sceleris Varium pendere. Duodequadraginta annos Dionysius tyrannus fuit opulentissimae et beatissimae civitatis. Quam multos ante hunc in ipso Graeciae flore Pisistratus! At Phalaris, at Apollodorus poenas sustulit. Multis quidem ante cruciatis et necatis. Et praedones multi saepe poenas dant: nec tamen possumus dicere, non plures captivos acerbe, quam praedones necatos. Anaxarchum Democriteum a Cyprio tyranno excarnificatum accepimus, Zenonem Eleae in tormentis necatum. Quid dicam de Socrate, cuius morti illacrimari soleo Platonem legens? Videsne igitur, deorum iudicio, si vident res humanas, discrimen esse sublatum?

3. Diogenes quidem Cynicus dicere solebat, Harpalum, qui temporibus illis praedo in Pamphylia felix habebatur, contra deos testimonium dicere, quod in illa fortuna tam diu viveret. Dionysius, de quo ante dixi, quum fanum Proserpinae Locris expilavisset, navigabat Syracusas: isque quum secundissimo vento cursum teneret, ridens, Videtisne, inquit, amici, quam bona a diis immortalibus navigatio sacrilegis detur? Idque homo acutus quum bene planeque percepisset, in eadem sententia perseverabat: qui, quum ad Peloponnesum classem appulisset, et in fanum venisset Iovis Olympii, aureum ei detraxit amiculum, grandi pondere, quo Iovem ornarat ex manubiis Karthaginiensium tyrannus Hiero. Atque in eo etiam cavillatus est, aestate grave esse aureum amiculum, hieme frigidum, eique laneum pallium iniecit, quum id esse aptum ad omne anni tempus diceret. Idemque Aesculapii Epidauri barbam auream demi iussit. Neque enim convenire barbatum esse filium, quum

in omnibus fanis pater imberbis esset. Idem mensas argenteas de omnibus delubris iussit auferri, in quibus quod more veteris Graeciae inscriptum esset, BONORUM DEORUM, uti se eorum bonitate velle dicebat. Idem Victoriolas aureas et pateras et coronas, quae simulacrorum porrectis manibus sustinebantur, sine dubitatione tollebat, eaque se accipere, non auferre dicebat. Esse enim stultitiam, a quibus bona precaremur, ab iis porrigentibus et dantibus nolle sumere. Eumdemque ferunt haec omnia, quae dixi, sublata de fanis in forum protulisse et per praeconem vendidisse: exactaque pecunia edixisse, ut, quod quisque a sacris haberet, id ante diem certam in suum quodque fanum referret. Ita ad impietatem in deos in homines adiunxit iniuriam.

4. Hunc igitur nec Olympius Iuppiter fulmine percussit nec Aesculapius misero diuturnoque morbo tabescentem interemit, atque in suo lectulo mortuus est, eamque potestatem, quam ipse per scelus erat nactus, quasi iustam et legitimam, hereditatis loco filio tradidit. Invita in hoc loco versatur oratio: videtur enim auctoritatem afferre peccandi; et recte videretur, nisi et virtutis et vitiorum sine ulla divina ratione grave ipsius conscientiae pondus esset, qua sublata iacent omnia. Ut enim nec domus nec respublica ratione quadam et disciplina designata videatur, si in ea nec recte factis praemia exstent ulla nec supplicia peccatis: sic mundi divina in homines moderatio profecto nulla est, si in ea discrimen nullum est bonorum et malorum.

5. At nonnumquam bonos exitus habent boni. Eos quidem arrpimus attribuimusque sine ulla ratione diis immortalibus. At Diagoras, quum Samothraciam venisset, Atheos ille qui dicitur, atque ei quidam amicus, 'Tu, qui deos putas humana negligere, nonne animadvertis ex tot tabulis pictis, quam multi votis vim tempestatis effugerint

in portumque salvi pervenerint?' 'Ita fit,' inquit; 'illi enim nusquam picti sunt, qui naufragia fecerunt in marique perierunt.' Idemque, quum ei naviganti vectores, adversa tempestate timidi et perterriti, dicerent non iniuria sibi illud accidere, qui illum in eamdem navem recepissent, ostendit eis in eodem cursu multas alias laborantes quaesivitque, num etiam in iis navibus Diagoram vehi crederent. Sic enim se res habet, ut ad prosperam adversamve fortunam, qualis sis aut quemadmodum vixeris, nihil intersit.

NOTES.

BEAUTIES OF NATURE.

1. Locata in media mundi sede. The ancients believed the earth to be the centre of the universe, and that it alone was stationary while all else moved around it. See Scipio's Dream, ll. 80 and 124.

3. Frugibus, 'crops.' 'Fruges' always refers to the produce of the ground, and so is distinguished here from 'arboribus.' Cp. below, l. 433, 'nos fruges serimus, nos arbores.' For 'fruit' in our sense, meaning the 'fruit of trees,' the Romans sometimes used 'fructus;' more often 'poma,' for the larger kind of fruit, 'baccae' for the smaller.

4. Fontium gelidas peremnitates, &c. Observe the fondness of the Latin idiom for abstract substantives, which are often best rendered in English by adjectives. So here 'the cool ever-flowing springs, the rivers with their clear transparent streams, the banks clad with verdure,' &c.

8. Reconditas, 'hid in its bosom.'

11. Silvestrium, 'wild animals;' opposed to 'pecudum,' which includes all tame animals kept by man.

12. Cultores, 'civilizers.'

13. Non patiuntur—vastari, 'do not leave it either for fierce wild beasts to make a wilderness of, or wild shrubs, with their tangled shoots, a waste.'

15. Distincta, 'dotted.' 'Stinguo' is derived from 'STIG,' the same root from which the Greek στίζω (στιγ-μα) comes, which means, literally, 'to mark with a pointed instrument.' The simple verb is only used in old Latin.

17. De divina ratione dubitaret, 'would doubt the existence of a Providence,' or, as it is expressed more fully by Cicero (de Nat. Deor. 1. 2) 'deorum mente atque ratione omnem mundum administrari et regi.'

18. Quae species universi, 'how beautiful it is as a whole.'

22. Nativis, 'natural.'

24. Finitimus, 'which most nearly resembles.'

Aër, aether. Observe the distinction between these two words: 'aër' is the lower air, 'the atmosphere;' 'aether' the clear upper air, 'the sky.'

25. Fusus et extenuatus, 'expanded and rarefied.'

Sublime fertur. Cp. Virg. E. 9. 29

'Cantantes sublime ferent ad sidera cycni.'

26. Concretus in nubes cogitur, 'is condensed and thickened into clouds.' Cp. Virg. Ae. 5. 20

'In nubem cogitur aër.'

29. Spiritu ductus, 'inhaled.'

32. Caeli complexus, 'the encircling sky.' 'Complexus' is a subst. 'Determinatio,' boundary.

34. Igneae formae, 'the fiery bodies,' i. e. sun, moon, and stars, &c.

Cursus ordinatos definiunt, 'perform their appointed courses.'

E quibus sol, &c. It is not easy to realize exactly Cicero's notion of the movements of the heavenly bodies, but his meaning seems to be something of this sort: that the sun and moon revolved round the earth once in twenty-four hours in the same sphere, but that their orbits were in entirely different planes; hence the lunar phases and eclipses. The sun, however, did not describe a perfect circle round the earth, but kept taking a wider and wider range daily from mid-winter to mid-summer, and then a gradually decreasing one: hence the phenomena of increasing and decreasing length of day, and the changes of the seasons.

35. Multis partibus, ablative of measure. The sun is, in round numbers, one million and a quarter times as large as the earth.

36. Circum eam volvitur. That the sun and all the other heavenly bodies moved round the earth was the popular belief of ancient times, and was worked out by Claudius Ptolemaeus, who lived in Egypt in the second century, A. D. into a regular system, called from him the Ptolemaic. The opposite or solar system, which makes the sun the centre of the universe, was known to Pythagoras and taught by some of his disciples, but was never extensively accepted till comparatively modern times, when it was firmly established by Copernicus, Galileo, and lastly by Sir Isaac Newton. The story of Galileo being condemned by the Pope for teaching that the earth moved round the sun, not the sun round the earth, is well known.

38. Binas in anno—facit, 'twice in the year turns back from its furthest point in opposite directions.' He is referring to the summer and winter solstices, when the sun, having reached its greatest declination northward or southward, turns back towards the equator.

39. Contrahit, 'congeals,' the 'quaedam' qualifying the boldness of the metaphor. 'Contraho' is used of the effect of cold, 'to pinch' or 'shrivel up:' cp. Virg. G. 4. 259

'Ignavaeque fame et contracto frigore pigrae.'

41. Maior quam dimidia pars terrae, 'more than half as big as the earth.' In reality, the earth is about forty-nine times as big as the moon.

45. Subiecta atque opposita soli, literally, 'coming immediately under, and in the way of, the sun,' i. e. 'passing in front of the sun's disk, and so obstructing his rays in their passage to the earth.'

47. E regione solis, 'on the opposite side (of the earth) to the sun.'

48. Deficit, 'is eclipsed.' Cp. Virg. G. 2. 478

'Defectus solis varios, lunaeque labores.'

50. Quarum motus—insistunt, 'moving sometimes quicker, sometimes slower, sometimes standing still.'

53. Quarum ita descripta distinctio est, 'so accurately arranged in separate divisions.' It is impossible to translate an abstract substantive like 'distinctio' literally in such a passage as this. 'Distinguo' is 'to mark off by a scratched or dotted line.' For 'descripta' see note on Pt. I. Sect. I. 5. 12.

54. Notarum figurarum. He is referring to the way in which the Greeks mapped out the stars into figures of men and animals, giving them names by which they are still commonly known.

56. Casu et temere, 'by chance and at random.' 'Casu' is the more general word, 'temere' always marks the absence of design or plan.

59. Sed intelligi qualia sint non possunt, 'but whose nature cannot be understood.'

62. Appareat is subj., as being consecutive, after a question which is equivalent to a negative.

65. Ea quae radicibus continentur, 'everything which is connected with the earth by roots.' Cp. below l. 160, 'omnium rerum, quae a terra stirpibus continerentur.'

Libro aut cortice. 'Liber' is the inner bark or rind, 'cortex' the outer.

71. Quanta ad eam rem vis, ut, 'how much is done to make them,' &c.

75. Effugia pennarum, 'wings to escape with,' contrasted with the horns which are given for defence.

78. Conficiendum, 'to chew it.' Cp. below l. 230 'adversi dentes dividunt escas, intimi autem conficiunt.' Livy 2. 32, in the account of the fable of the Belly and the Members, 'conspirasse inde (Membra) ne manus ad os cibum ferrent, nec os acciperet datum, nec dentes conficerent.'

79. Sollers subtilisque. 'Sollers' is derived from 'sollo,' an Oscan word meaning 'whole,' and 'ars,' and so means literally 'clever at all things,' then generally, 'clever,' 'ingenious.' 'Subtilis' is a contraction of 'subtextilis,' and means literally, 'woven fine,' 'fine spun,' and thence generally applied to anything that is minute, fine, precise, delicate, nearly = Gr. λεπτός.

80. Quae quidem intus inclusa sunt, 'at least, all the internal parts,' 'quidem' limits the 'omnia.' Nata, 'made.'

84. Conatum haberent, 'use efforts,' 'exert themselves.'

88. Unguium tenacitate, aduncitate rostrorum, 'with griping talons,' 'with hooked beaks.' Observe again the abstract substantives. See above on l. 53.

89. Carpunt, 'browse.' 'Carpo' is properly applied to graminivorous animals only. It is probably connected with the same root as 'rap-io' and Gr. ἁρπ-άζω.

Alia vorant, alia mandunt, 'some swallow their food whole, some masticate it.'

94. Habebant is here equivalent to 'would otherwise have;' literally, 'they had,' i. e. before their trunk was added.

98. In araneolis aliae—aliae. He is here alluding to the two kinds of spiders, those who spin nets and those who spin webs. The former are most frequently met with in the fields, and are called geometrical spiders, the latter are usually found in dwellings. See an interesting description of the two in Kirby and Spence's Entomology, pp. 229 foll. 7th ed.

100. Ex inopinato, 'in ambush,' 'out of sight;' literally, 'from a place from which they are not expected.' It more often means 'unexpectedly.' 'She does not station herself upon the surface of the net, but in the small silken apartment constructed below it, and completely hidden from view. But, thus removed to a distance from her net, and entirely out of sight of it, how is she to know when her prey is entrapped? For this difficulty our ingenious weaver has provided. She has taken care to spin several threads from the edge of the net to that of her hole, which at once inform her by their vibrations of the capture of a fly, and serve as a bridge on which in an instant she can run to secure it.' Kirby and Spence, p. 231.

101. Pinna. This tale of the 'pinna' and the 'squilla' is told by Aristotle, who calls the latter from it *πιννοφύλαξ* or *πιννοτήρης*. Cicero elsewhere (De Fin. 3. 19) gives another reason for the alliance, that the Squilla gives warning to the Pinna of the approach of enemies. But there is no foundation for either story. See Hartwig's 'Sea and its Living Wonders,' p. 253. 'If many crabs are burdened with small animals and plants, others live parasitically in the shells of mollusks. Thus the small "Pinnotheres veterum" claims the hospitality of the Pinna, a large bi-valve of the Mediterranean. The ancients supposed that this was a friendly connexion, an "entente cordiale" formed for mutual defence: that the Pinná being destitute of eyes, and thus exposed when he opened his shell to the attacks of the cuttle-fish and other enemies, was warned of their approach by his little lodger, upon which he immediately closed his shell, and both were safe. Unfortunately there is not one word of truth in the whole story. The sole reason for which the Pinnotheres takes up its abode under a stranger's roof is the softness of its own integuments, which otherwise would leave it utterly defenceless; nor does the Pinna show the least sign of affection for its guest, who on returning from an excursion often finds it very difficult to slip again into the shell.'

106. Congressu ne—congregatae sint, 'whether it is by some mutual agreement, or by nature and from the very first, they thus combine.'

108. Est etiam admiratio nonnulla in, &c., 'there is also something to admire in.' 'In' here means 'in the case of.'

111. Persequuntur, 'make for.'

113. Exclusi fotique, 'hatched and reared.' Cp. below l. 176, 'Ex quibus (ovis) pullos quum excluserint, ita tuentur ut et pennis foveant.'

118. Platalea, 'the spoonbill.'

120. Mergerent. This and the other imperfects are to be translated

in English by present tenses. The Latin idiom requires the verbs of a passage quoted in 'oratio obliqua' to be in imperfect subjunctive, even though they do not refer to what is past, but to what happens constantly. Observe further that though 'legi' is strictly a perfect not an aorist, 'I have read,' not 'I read,' yet it takes past tenses after it. This is often the case in Latin where the dependent verb refers rather to the commencement or progress of the action of the principal verb than to its completion. Thus, 'feci hoc ut intelligeres,' 'I have done this that you may understand.' The full force of the Latin is, 'I have done this, and when I set about it, my object *was* that you might understand.' So here, 'I have read an account and there it was stated that there was a bird,' &c. See Zumpt. Lat. Gr. § 514.

122. Invaderet, 'seizes.' 'Invado' is often used of taking, generally by force, what does not belong to one; cp. Cic. Phil. 1. 1, 'qui in C. Marii nomen invaserat,' 'who had usurped the name of C. Marius.' Ib. 2. 16, 'in multas pecunias alienissimorum hominum ejectis veris heredibus invasit.'

123. Conchis, 'with shell-fish.'

125. Rana marina, 'the frog-fish,' also called the 'angler' or 'fishing-frog' or 'sea-devil.' 'On its head are two elongated bony appendages, curiously articulated to the skull by a joint formed something like the links of a chain, and capable of movement in any direction. The angler couches close to the bottom of the sea, and by the movement of its pectoral fins stirs up the sand and mud, and agitates the bony appendages amid the turbid cloud produced. The small fishes observing the muddy water, and taking the filaments for worms, approach to seize them, and are instantly engulphed in the capacious jaws of the crafty Angler.' Wood's Natural History, p. 359. Couch, British Fishes, vol. 2. p. 207, mentions an instance in which seventy-five herrings, and another in which twenty-one flounders and a dory were found inside an Angler, and in both cases the fish were of sufficient size, and sufficiently uninjured to be sent to market.

126. Prope aquam, 'just below the water.'

127. Ad quas = 'et ad eas,' and therefore the verb is in infinitive, as being coupled by the implied conjunction to 'moveri.'

130. Illud, in English 'this,' i. e. what follows, literally, 'that other matter,' as contrasted with the one previously mentioned.

135. Tanquam a puppi, 'as a ship by a wind blowing aft.' Cp. Virg. Ae. 3. 130

'Prosequitur surgens a puppi ventus euntes.'

139. Ex iis qui acquierunt, 'one of those which have had a rest.' 'Acquierunt,' contracted perf. of 'acquiesco.'

143. Quid ea, supply 'censes' or some such word, 'What are we to think of those things?'

145. Alvos curant, 'keep themselves in health.' Cp. the phrase 'corpora curare,' for 'taking meals.'

147. Caperentur. Another series of imperfects subj. after a principal verb in the perfect, 'auditum est.' See above, note on l. 120.

150. Dictamnus, 'dittany.' There does not appear to be any foundation for the story here told.

152. Seselis, 'hart-wort.'

155. Sepiae, 'the cuttle-fish.' 'It might be supposed that the dibranchiate cephalopods, by their swiftness, their arms, and their powerful jaws, were sufficiently provided with means of attack or defence; but it must be remembered that their body is soft and naked, and that, though well armed in front, they may readily be attacked in the rear. To afford them the additional protection they required, nature, ever ready to minister to the real wants of her children, has furnished them with an internal bag, communicating with the respiratory tube, and secreting a large quantity of an inky fluid, which they can squirt out with force in the face of their foe, and which, mixing readily with the water, envelopes them in an opaque cloud, and thus screens them from pursuit. But this inky fluid, thus useful to its owner, is often the cause of its destruction by man, who applies it to his own purposes; for the Italian pigment called "sepia," so invaluable to painters in water-colours, is prepared from the inspissated contents of the ink-bag of a cuttle-fish.' Hartwig, 'The Sea and its Living Wonders,' p. 275.

156. Torpedines, 'the electric ray,' torpore, 'by causing numbness,' i. e. by electric shocks. 'This fish possesses the power of accumulating in its electrical organs a considerable amount of the electric fluid, much in the same manner in which it is accumulated in the Leyden phial, so that while one of its surfaces, the back, is in the positive condition, the belly is negative; and the equilibrium could be restored by the interposition of water, metals, or the human body.' Couch's History of British Fishes, vol. i. p. 125.

158. Esset, essent, continerentur. The imperfects again are dependent on 'adhibita est' which is a genuine perfect. See above, note on l. 120.

Ut—deorum, 'great care moreover has been bestowed by Divine Providence to perpetuate everything with which the earth is furnished.' 'Ornatus' is here used metaphorically, animals, plants, &c., being regarded as the 'furniture' (ornatus) of the earth.

159. Essent, here used absolutely, 'should always exist,' 'should never fail.'

160. A terra stirpibus continerentur, 'are connected with the earth by roots.'

161. Eam vim, 'such abundance.'

167. Usque ad eum finem dum—defendere, 'till such time as they are able to take care of themselves.'

168. Etsi. The force of the conjunction is, 'not however that all creatures do so, for fish,' &c.

173. Requirunt, 'seek out.'

175. Substernunt, 'line them.'

177. Se opponant, 'shelter them from it,' literally, 'put their own bodies in the way of it.'

180. Accedit, 'is applied,' literally, 'is added,' i. e. to what nature does for them.

Earum rerum quas terra gignit, 'of the produce of the earth.'

184. Opportunitates, 'adaptations.'

Ad cultum hominum atque abundantiam, 'to enable man to till the ground, and reap abundant crops.'

185. Aegyptum Nilus irrigat. It is only by the inundations of the Nile and the deposits which it brings with it that any part of Egypt is made capable of producing vegetation. The whole of the Delta is formed of alluvial soil deposited by it, and the rest of the country owes its fertility entirely to the yearly deposit of mud left by the river when it floods the country in autumn. The manner of its cultivation is described by Hdt. 2. 14, who also says, in 2. 5 *Αἴγυπτός ἐστι Αἰγυπτίοισι ἐπίκτητός τε γῆ, καὶ δῶρον τοῦ ποταμοῦ.*

188. Euphrates. This river, flowing from the snow mountains of Armenia, is in flood during the spring and early summer. It deposits a considerable body of alluvial soil, and, like the Nile, has formed a Delta at its mouth.

189. Indus. On the subject of this assertion, I have been favoured with the following interesting remarks by Dr. Mitchinson, the Head Master of the King's School, Canterbury. He says, 'Though it is not probable that the Indus sows its own alluvial soil with grain, yet it is a certain fact that rivers do transport the vegetable product of their upland valleys, and of the mountains from which they spring, to the low-lying alluvial plains, which they in the first instance create. As an example of this, I may mention that two summers ago I found, quite in the low-lying valley of that tributary of the Aberdeenshire Dee which takes its rise out of the bosom of Ben-muic-dhui, an Alpine plant, Arabis Petraea, which is frequent upon the summit and higher regions of that mountain: it had evidently been transported by the river to a distance of some ten miles, and, oddly enough, had adapted its mode of growth to its new habitat, so much so as to seem to be almost a different plant altogether.'

194. Fructuum, genitive, dependent on 'fertiles' as implying 'plenty.'

200. Ventos Etesias, 'monsoons.' *ἐτησίαι* is the Greek name for the north-westerly wind which blows in the Aegean for forty days during the dog-days, but it was also given to other winds of the same character, e. g. to the Egyptian monsoons, in Hdt. 2. 20.

205. Ab ora maritima remotissima, i. e. so as to supply those who would have difficulty in procuring supplies of sea-salt.

209. Sic undique—concluditur, 'thus from all points, and by every kind of argument, we arrive at the conclusion.'

213. Tantarum rerum molitio facta sit, 'so vast a scheme of contrivance has been expended,' lit. 'the contriving of such great things has been effected.'

228. Spiritu augetur, 'draws in a larger amount of breath.'

230. Molitur, from 'molo,' to 'grind.'

Eorum—escas, 'of these the front teeth are sharp and cut up the food as they bite it.'

231. Genuini, 'the jaw-teeth,' 'grinders,' from 'genae,' 'the jaws.'

233. Excipit, 'succeeds,' 'comes next to.'

Stomachus, here means 'the gullet,' or 'aesophagus.' It is a Greek word connected with *στόμα*, and it was only in later medical writers that it was applied to what we call 'the stomach.' Strictly speaking the pharynx comes immediately behind and below the tongue, then the aesophagus, 'stomachus' therefore here must include both.

237. Ipsius partes eae, &c. The pharynx and aesophagus are tubes, composed of muscular rings, which spontaneously contract as the food passes downwards, so as to force it on towards the stomach, and prevent regurgitation.

239. Aspera arteria, 'the wind-pipe,' *ἡ τραχεῖα ἀρτηρία*; from the Greek adjective comes the other medical name, the 'trachea.'

240. Paullo supra quam—annectitur, 'a little above where the tongue joins the gullet.'

244. Operculo. The epiglottis, a sort of moveable valve, which protects the aperture by which the trachea communicates with the pharynx.

246. Alvi. 'Alvus' is properly 'the abdomen:' here it is used for the principal contents of the abdomen, viz. the intestine.

249. Nervis, not 'nerves,' but 'fibrous tissue.'

Arcet, 'shuts in;' its more usual sense is 'to shut out,' 'exclude,' but cp. Scipio's Dream, l. 109, where it is again joined in this sense with contineo, 'orbis caelestis, arcens et continens ceteros.'

252. Ut facile—dividantur, the order is, 'ut, exterendo cibo, et (=both) calore, quem multum habet, et praeterea spiritu, omnia cocta atque confecta facile dividantur in reliquum corpus.'

255. Raritas quaedam, 'a kind of looseness of texture.' Cp. Plin. 8. 43, 68, quoted in Smith's Dict. '(asini) nec pontes transeunt, per raritatem eorum translucentibus fluviis.'

258. Cibus animalis, 'the air which is their nourishment.' 'Cibus animalis' might be construed 'oxygen,' though this ingredient of the atmosphere, necessary for the life of all animated beings, was only discovered by Priestley in A.D. 1774, and therefore must have been unknown, as distinct from the air generally, by Cicero.

261. Portas iecoris, 'the orifice of the liver.'

262. Pertinent ad iecur, 'lead to the liver.'

263. Inde pertinentes, 'leading from it,' i. e. from the liver.

272. Illa, 'another,' literally, 'that other one.' Nam is used here, to introduce the fulfilment of the promise implied in 'explicetur,' as *γάρ* is so often in Greek after a future tense, or anything equivalent to one. It is best omitted in translating.

275. Respirando, 'by the act of respiration.'

Concipitur, 'is received.' Cicero's anatomy and physiology are at fault here. He is wrong in giving to the heart anything to do with respiration. It is the centre of the circulatory system.

277. Illam, 'which I have mentioned.'

282. Subiecto corpori, 'forming the basis of the body.'

291. Humo excitatos. This contrast between man and the lower animals is a favourite topic with the ancients. Cp. Ov. Met. 1. 85

> 'Pronaque quum spectent animalia cetera terram,
> Os homini sublime dedit, caelumque tueri
> Iussit, et arrectos ad sidera tollere vultus.'

293. E terra. The preposition here belongs properly only to 'spectatores' in the second clause. Fully expressed it would be 'non ut incolae atque habitatores in terra, sed e terra spectatores.'

296. Interpretes. 'Interpres' is literally 'a go between' of any kind. Here it is a synonym of 'nuntii:' 'the conveyancers and messengers:' rerum, 'of all that happens.'

321. Providit, i. e. 'natura,' from above, though the two intermediate verbs have different subjects.

323. Incideret. Here again this and the following imperfects subj. are dependent on 'munitae sunt,' which is not in itself historical, because the Latin idiom refers the dependent verbs to the time when the action of the principal verb was first contemplated by Nature; and so the force of the tenses is this: 'the eyelids are fortified with a kind of palisade of hair, which nature *placed* there in order that, if anything *were falling* into them, it *might be* repelled,' &c.

324. ut iis. This, if it be the true reading, is a repetition of the preceding 'quibus,' which = et iis.

325. Latent utiliter, 'it is advantageous that they are sunk back.' Excelsis, 'prominent.'

327. Superciliis is ablative not dative.

337. Adiectae voces, 'the sounds which reach them.'

340. Relatus, 'echoed.' Cp. Virg. E. 6. 84

> 'Ille canit: pulsae referunt ad sidera valles.'

G. 4. 526

> 'Ah miseram Eurydicen anima fugiente vocabat:
> Eurydicen toto referebant flumine ripae.'

341. Resonatur, may either be used impersonally, or 'sonus' may be supplied to it from the previous sentence. A drawing of a lyre may be seen in Dict. of Ant. v. Lyra, which has both the tortoise shell at the bottom, and a pair of horns projecting above between which the strings (fides) are drawn. 'Resonare' is used for 'to echo' in Virg. E. 1. 5

> 'Formosam resonare doces Amaryllida silvas.'

Cp. also G. 3. 338, and Hor. S. 1. 4. 76

> 'Suave loeus voci resonat conclusus.'

343. Propter necessarias utilitates, 'because their use is always required.'

348. Ad incolumitatis custodiam, 'to keep it unimpaired.' 'Incolumis,' like 'calamitas,' is derived from 'cado,' by the common substitution of *d* for *l* in Latin.

351. In pictis—formis, 'in painting, statuary, and chased work.' 'Fingo' with its derivatives is properly applied to figures moulded in soft material, as wax or clay, but is extended as a general term to all kinds of statuary, as even figures cut out in stone are first modelled in clay or wax. 'Caelatura' was used for all kinds of ornamental metal work, but especially for what was wrought in relief.

355. Iratum propitium, the pairs of adjectives here are contrasted: 'they can distinguish an angry from a friendly man,' &c. We should prefer in English the abstract substantives, 'anger from friendliness,' &c.

358. In vocis—cantibus, 'both in vocal music and in that of pipes or stringed instruments.'

360. Candidum fuscum, 'the clear from the husky.' These are used by Quintilian as technical terms of rhetoric.

361. Grave acutum, 'bass from treble.'

Durum would be expressed by our word 'wooden.'

362. Et gustandi et tangendi, 'the senses of taste and touch.'

366. Quo processerint, 'to what a pitch have run.'

Corporum lenocinia, 'ways of embellishing the person.' See Dict. of Ant. v. Unguenta.

368. Animum ipsum mentemque, of these two words 'animus' is the wider, embracing properly the whole rational principle in man, as 'anima' does the principle of animal life, while 'mens' denotes specially the intellectual faculties. When they are joined together 'animus' refers rather to the will and the emotional part of the mind. 'Consilium' is the power of combination by which he forms plans, 'prudentiam' his power of foresight by which he foresees the consequences and results of actions.

369. Perfecta. Observe that an adjective or participle agreeing with a number of substantives of different genders, if they denote inanimate things, is always itself neuter. The rule that the masculine is preferred to the feminine is confined to things animate.

371. Consequentium—comprehensio, 'how great a power of combining and grasping together consequences with their antecedents.'

374. Singulas res, 'separate objects.'

Circumscripte complectimur, 'comprise in a few words.'

377. Ea quae extra sunt, 'external objects.'

378. Collatis et comparatis. Observe all through this passage the numerous instances of Cicero's fondness for using two synonymous or nearly synonymous words where one would suffice. It is often better in English to drop one of them.

379. Ad usum vitae necessarias, 'required for the necessities of life.'

380. Domina rerum, 'that queen of the world.' Cp. Virg. G. 2. 534

'Scilicet et rerum facta est pulcherrima Roma.'

And Ae. 1. 282

'Romanos rerum dominos.'

382. Efficit ut possimus, 'enables us to,' &c.

385. Gestientes comprimimus, 'we calm excitement.'

387. Iuris, legum, 'law and enactments.' 'Ius' is the more general word, and comprehends all that is included under the word 'law' in its widest sense; 'lex' always refers to a specific enactment. (From Smith's Dict.)

388. Immani et fera, 'uncivilized and savage.'

390. Arteria, 'the wind-pipe,' called above l. 239, 'aspera arteria.'

392. Percipitur et funditur, 'is received (i.e. from the mind) and uttered.'

Finita dentibus; cp. the well-known expression of Homer *ἕρκος ὀδόντων*.

393. Fingit et terminat, 'it reduces to shape and controls.'

394. Pressos, 'accurate,' 'plain.' It is more usually applied to style of speech, and then means 'compressed,' 'concise.'

395. Similem. Observe the change of case with 'similis.' 'Plectri' and 'chordarum' are in the genitive, because their resemblance to the tongue and the teeth is in use, an inward likeness, 'cornibus' is in the dative, because the resemblance between them and the nostrils is one of external appearance.

396. Cornibus iis. See above on l. 342; in cantibus, 'in music.'

401 Nullo in motu laborat, 'can perform any movement without difficulty.'

Ad pingendum, &c. The three words correspond to the 'pictae, fictae, et caelatae formae' mentioned above, l. 351.

404. Illa, literally, 'those other,' as contrasted with those which have been just mentioned (haec), in English, 'the following.'

406. Ad inventa—manibus, 'when we add the hands of craftsmen to what the mind has invented and the senses discovered.'

408. Possemus, haberemus. Imperfects again referring, not to the completed action of 'consecutos,' but to that end as aimed at from the beginning. See notes on ll. 120 and 323.

411. Manu quaesita, 'produced by cultivation.'

413. Bestiis—volatilibus, 'birds, beasts, and fishes.' Partim capiendo, partim alendo, 'some of which we catch, others we rear.'

414. Efficimus domitu nostro quadrupedum vectiones, 'we tame animals and make them carry us.'

419. Abutimur, 'make full use of.'

422. Materia, 'timber.'

424. Ad mitigandum cibum, 'for cooking food.'

428. Moderationem habemus, 'have the control of.' Observe that 'res' is expressed with the relative, not with the demonstrative 'earum' as an antecedent.

430. Maritimis rebus, 'things which the sea supplies us with.'

434. Aquarum inductionibus, 'by irrigation,' which was, and still is much practised in Italy on the slopes of the hills; cp. Virg. G. 1. 106

> 'Deinde satis fluvium inducit rivosque sequentes;
> Et cum exustus ager morientibus aestuat herbis,
> Ecce! supercilio clivosi tramitis undam
> Elicit, illa cadens rancum per levia murmur
> Saxa ciet, scatebrisque arentia temperat arva.'

435. Arcemus, 'confine within banks;' cf. above l. 249. Avertimus, 'divert their channels.'

437. Quid vero? 'nay more;' literally, 'but what (will you say of this?)'

438. Astrorum, 'of the heavenly bodies,' 'astra' is here used as a generic term for sun, moon, and stars.

450. Talem effici potuisse, 'could have been made what they are.'

451. Atque aliquando perorem comes in between 'doceam' and its dependent clause, 'omnia—parata,' without affecting the construction. 'Aliquando' in such a position means 'at last.'

452. Quae sint. If the subjunctive is the correct reading here, it must be explained as a sort of anacoluthon, Cicero having begun the sentence as if he were going to end it with an impersonal verb, such as 'dicendum est,' in which case the relative clause would belong to the dependent infinitive, of which 'omnia' would then be the subject, and so would be rightly in the subjunctive. As the sentence stands, the relative clause belongs to the principal verb, and therefore would strictly be in the indicative, as in the sentences immeditately preceding and following. There is, however, another reading, 'sunt.'

463. Ad mundi cohaerentiam pertinent, 'they assist in keeping the universe together,' the notion being that the revolutions of the heavenly bodies,

> 'Cycle on epicycle, orb on orb,'

were combined into one harmonious movement, by which the whole universe was as it were kept together.

464. Et spectaculum hominibus praebent, 'they also furnish an object for men to gaze on with admiration;' i. e. another object with which they were created was to give pleasure to man, by offering a sight on which his eyes might feast with delight.

465. Nulla est insatiabilior species, 'there is no other sight which never cloys (or, produces satiety), like this.' A word like 'insatiabilis,' as containing a negative, is, strictly speaking, incapable of degrees of comparison.

Ad rationem sollertiamque praestantior, 'so surpassing in reference to reason and contrivance,' i. e. 'so conspicuous a proof of reason and contrivance,' employed in the creation of the universe.

467. Dimetati is here used as a deponent participle, governing 'cursus.' The more usual form is 'dimensi,' from 'dimetior:' the forms from 'meto'

and its compounds are rarely used, and when they do occur, the participle is usually, as would naturally be the case, a genuine passive.

471. Ea, accusative after 'gignere,' referring to 'frugibus et vario leguminum genere.'

474. Percipiendi, 'gathering in,' 'harvesting.' This is the literal sense of the word, from which it derives its other meaning, whence we get our word 'perceive,' by metaphor, acquiring knowledge being, in a way, a reaping of a mental harvest.

475. Reponendi, 'storing up.' Cp. Virg. Ae. 4. 402

> 'Ac veluti ingentem formicae farris acervum
> Quum populant, hiemis memores, tectoque reponunt.'

And so Horace, Epod. 9. 1, speaks of the wine in his cellar as 'repostum Caecubum ad festas dapes.' The gerunds in this sentence are genitives of the object, 'pecudum' is genitive of the subject. So in the following sentence 'earum omnium rerum' is objective, 'hominum' subjective.

486. Nisi forte. The sentence in the parenthesis is to be regarded as ironical.

Pomorum, 'fruits,' a generic term. See above, note on l. 3.

492. Confectis, 'prepared,' 'manufactured.'

493. Quae quidem—potuissent, 'nay, they could not even have been reared,' &c.

496. Adulatio. This is the literal meaning of the word, 'adulor' is properly applied to a dog, fawning upon its master by wagging its tail. It is probably derived from the same root as Gr. οὐρά, the tail, *l* being often substituted for *r*.

502. Extrahenda; if the reading is correct, this word is used in the sense of the simple 'trahenda:' but there is no other instance of its being so used. The force of the preposition is generally very emphatic wherever it is used.

Quibus is dative after 'afferebatur,' and is not to be connected with 'subigerentur,' though no doubt it suggests 'ab iis' to express the agent of the latter verb.

Quum terrae subigerentur, 'when the earth was first being broken up:' this must be the meaning, as oxen were still used for ploughing. He is contradicting the common tradition about the golden age, in which, according to the poets, the earth produced crops without any tillage. Cp. Virg. G. 1. 125

> 'Ante Iovem nulli subigebant arva coloni.
> . . . . ipsaque tellus
> Omnia liberius, nullo poscente, ferebat.'

'Subigere' (see note on Pt. 1. Sect. 1. 5, 9) is a regular agricultural term and not a poetical metaphor. Conington (note on Virg. G. 2. 50) quotes from Columella, a writer on agriculture, 'Locum subigere oportet bene; ubi erit subactus areas facito.'

503. Vis nulla afferebatur. There is a passage quoted in Davies' note

from the same writer, Columella, to the same effect; 'bovis tanta fuit apud antiquos veneratio ut tam capitale esset bovem necasse quam civem.'

505. Ferrea, &c. These lines are translated from Aratus. The original lines are

> Χαλκείη γενεή, προτέρων ὀλοώτεροι ἄνδρες
> Οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
> Εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

508. Visceribus, here used generally for 'flesh.' Cp. Virg. Ae. 6. 253

> 'Et solida imponit taurorum viscera flammis.'

512. Chrysippus. The saying of Chrysippus is given in Creuzer's note quoted from Porphyry, ἡ δὲ ὗς οὐ δι' ἄλλό τι πλὴν θύεσθαι ἐγεγόνει, καὶ τῇ σαρκὶ τὴν ψυχὴν ὁ θεὸς οἷον ἅλας ἐνέμιξεν, εὐοψίαν ἡμῖν μηχανώμενος.

516. Pronoea, from Gr. *πρόνοια*, Providence personified. Athena was worshiped at Delphi under the title of Ἀθηνᾶ Πρόνοια. Liddell and Scott v. *πρόνοια*. By saying that 'Providence might be thought to be an Epicurean' Cicero means that she had provided so richly for man's enjoyment that one might think she accepted Epicurus' principle that pleasure was the 'summum bonum.'

519. Alites et oscines, 'those which give omens by their flight and those which give them by their note.' The two are expressed by Virg. Ae. 8. 360

> 'qui sidera sentis
> Et volucrum linguas et praepetis omina pennae,'

'praepes' being the more usual word than 'ales.'

528. Spatia—camporum, 'the wide extent of fruitful plains.'

529. Tum—celeritate, 'and moreover how we voyage over the sea with incredible speed.'

530. Nec vero supra terram, 'and not only on the surface of the earth is this the case.' There is no verb which can be directly supplied from what has gone before with these words, and 'latet' which follows is of course in itself inapplicable. Some general expressions must be supplied as suggested by the whole context. The omission of 'modo' where the 'sed etiam' in the following clause of necessity suggests it is not uncommon. So in Greek *οὐ* sometimes stands alone, without *μόνον* or *ὅπως*, before a following *ἀλλὰ καί*, but chiefly in late Greek.

532. Utilitas. Here is another abstract substantive where we can hardly use one in English. See above, note l. 4. Translate, 'many useful things are hidden, which being created for man's service, are by man alone discovered.' He uses 'invenitur' rather than 'inventae sunt,' because discoveries were continually going on. The other would only refer to those which had been already made.

536. Est enim profecto divinatio, 'for it is certain there is such a thing as divination.' 'Divinatio' was a generic term for all the different ways in which the will of the gods was supposed to be conveyed to man.

537. Quum—publicis, 'not only in regard to individuals, but much more in regard to the state.'

541. Ex hominum sententia, 'according to men's wishes.'

542. Haec sive vis sive ars sive natura, 'this energy, or art, or natural endowment, or whatever it be.'

549. Contrahere universitatem generis humani, 'narrow the wide field of the whole human race.'

552. Ab huiusce terrae continuatione distantium, 'separated from all connection with this earth of ours.' 'Continuatio' is literally 'the being connected in unbroken line with anything,' from 'continuus,' 'uninterrupted.'

560. Separatim ab universis singulos, 'individual inhabitants distinctly from the whole body.'

571. Ab his—consuli, 'that they take care of the interests of both states and individuals.'

572. Significationibus, 'prognostics.'

576. Artem, 'a scientific system.'

579. Quid e vitae commodis, 'any of the blessings of life.'

ARGUMENT AGAINST PROVIDENCE.

This passage occurs among the arguments used against the existence of a Providence, in reply to those from which the previous passage is taken. It is inserted here as containing several interesting anecdotes. The difficulty which it raises is, of course, no difficulty to a Christian.

1. Telamo. Cicero is quoting a line from some tragedy in which Telamon is one of the characters. A play of Pacuvius called 'Teucer' is often quoted by Cicero, in which Telamon is one of the characters, and from which this verse is probably taken. Cp. de Orat. 2. 46, Tusc. Disp. 5. 37.

Locum totum conficit, 'sums up the whole argument.' 'Locus,' in the sense in which it is used here, is a translation of the Greek *τόπος*. *τόποι* in Aristotle are 'general heads of argument.'

Cur. The sense of 'cur' here is peculiar, for the verse which follows does not give the reason why the gods pay no regard to men, but the grounds upon which the writer believed it to be the case that they did so disregard them. It may be translated, 'the whole argument which proves that the gods pay no regard to man.'

3. Curent—sit. A bare supposition, like *εἰ* with opt. followed by an opt. with *ἄν* in Greek. 'If they were to care for man, it would be well,' &c.

Quod nunc abest, 'which, as things are, is far from being the case.'

8. Extulit, 'buried.' Maximus here means Q. Fabius Maximus Cunctator, the hero of the early part of the second Punic War. His loss of his son is mentioned in Pt. 1. Sect. 1. 10, 30 foll., where Cicero records that he spoke his funeral oration (laudatio).

11. Africanum. He means Scipio Africanus Minor, who was believed to have been murdered in his bed by agents of the popular party, whom he opposed, B. C. 129. Cp. Scipio's Dream, note on l. 50.

13. Meus. The speaker is C. Aurelius Cotta, a distinguished orator. His mother was Rutilia.

14. Rutilius. This was P. Rutilius Rufus. He was a man of great integrity and firmness, and when serving as Legatus in Asia, under Q. Mucius Scaevola, he incurred the hostility of the Publicani by the vigour with which he repressed their extortions, and was in consequence impeached and convicted on a false charge of malversation, got up against him by those whose robberies he had interfered with, and compelled to go into banishment. He was famous as an orator.

15. Drusus. M. Livius Drusus who was assassinated B. C. 91.

17. Scaevola. Q. Mucius Scaevola, who perished in the Proscription of Marius and Carbo, B. C. 82.

20. Quibus bonis male evenerit, 'all the good men who have been unfortunate.'

25. At, 'but, it will be said.' 'At' here introduces a supposed objection which the speaker answers. 'At enim' is more usual in this sense. See note on Pt. 1. Sect. 1. 25, 44.

Melius fuit, 'it would have been better.' The English idiom with such expressions as this is adapted to the fact that that which ought to or might have happened, did not happen, and implies this by the use of the subjunctive mood. The Latin idiom, more strictly accurate, expresses that the expediency or possibility was real, although the event did not happen. This is the regular Latin construction with such words and phrases as 'oportet,' 'necesse est,' 'par,' 'fas,' 'justum est,' 'debeo,' 'possum,' 'licet.' See Zumpt, Lat. Gr. § 518.

27. Varius. Q. Varius Hybrida, a native of Sucro in Spain, who was tribune of the plebs in B. C. 90. He was put to death in the following year under a law which he himself had carried for punishing all who had aided the Socii in taking up arms against Rome. Nothing more is known of his having been the murderer of Drusus and Metellus beyond Cicero's assertion here.

28. Si, supply 'periit.' The argument is, 'If you mean to say that Varius' punishment is a proof of the interference of the gods, then I reply that they had better have prevented the crime than punished it.'

32. In ipso Graeciae flore. Two different meanings are assigned to this expression, 1. 'when Greece was just at its prime,' 2. 'in the choicest city of Greece,' i. e. at Athens. The latter seems to give most tone to the sentence.

33. At, same as above, 'but, you will say.'

Apollodorus. The sentence does not run very regularly. If he repeats the name of Phalaris in the supposed objection, it would have been consistent to have repeated that of Pisistratus also, instead of substituting a fresh in-

stance. Apollodorus was a tyrant of Cassandreia, formerly Potidaea, in Pallene. He lived in the earlier part of the third century B. C. He is thus described by Polyaenus, *τύραννος ἐγένετο φονικώτατος καὶ ὠμότατος πάντων, ὅσοι παρ' Ἕλλησιν ἢ παρὰ βαρβάροις ἐτυράννησαν.*

Multis quidem ante cruciatis et necatis, 'yes, but not till they had first tortured and put to death numbers.'

36. Anaxarchum. Anaxarchus was a philosopher, a native of Abdera. He was a friend of Alexander the Great, and accompanied him to Asia.

37. Cyprio tyranno. Nicocreon, king of Salamis in Cyprus. According to the story, Anaxarchus had offended Nicocreon, when visiting Alexander, and when Anaxarchus fell into his hands by being wrecked on his coast, he pounded him to death in a mortar.

Zenonem. Not the famous Stoic philosopher, who was a native of Citium in Cyprus, but an earlier philosopher, who also took part in the politics of his native city, Elea, or Velia, on the west coast of Lucania. He is said to have perished in an attempt to deliver his city from a tyrant, but the details are uncertain.

40. Discrimen, 'distinction between good and bad.'

44. Contra deos testimonium dicere, i. e. he was a living proof that the gods could not care for man.

56. Quum id—diceret, 'as that, he said, was suitable all the year round.' The 'quum' really belongs to 'esse' and not to 'diceret,' which is superfluous. Cp. Pt. 1. Sect. 2. 12; 12. 45, 90.

60. Pater. Apollo.

61. Quod—esset. Subjunctive as being oratio obliqua, included in the words attributed to Dionysius.

63. Victoriolas, 'little figures of Victory.' It was common for statues of the gods to be made with outstretched hands, holding out little figures of Victory, or garlands. An instance occurs in Pt. 3. II. ch. 12, l. 65, p. 255, where a statue is described as representing Ceres, holding in her hand a figure of Victory.

67. Precaremur, subjunctive because in oratio obliqua.

70. Quod—haberet, 'anything that any one had which belonged to the gods.'

76. Atque. We should perhaps rather have expected 'at' here: but the copulative particle is preferred to the adversative, because his dying in his own bed is a further degree of good fortune, beyond, rather than contrasted with, his escaping everything which could be regarded as a punishment from heaven.

78. Hereditatis loco, 'as an heir-loom.'

Invita in hoc loco versatur oratio, 'I dwell unwillingly on this topic.'

79. Auctoritatem peccandi, 'encouragement to do wrong.' See note on 'auctor' Pt. 1. Sect. 1. 1.

81. Sine ulla divina ratione, 'without taking any account of the gods.'

83. Quadam is not to be connected with the negative, in which case 'ulla' would be required, but it qualifies 'ratione.' The positive sentence would run thus, 'et domus et respublica ratione quadam et disciplina designata videtur,' where 'quadam' implies that 'ratione' is to be taken with some modification, and is not used in its full literal significance. Then the negatives imply that the whole sentence would under certain circumstances be untrue.

88. At, as before, in the sense of 'at enim.'

94. Ita fit, inquit, 'true, said he.'

96. Vectores, 'the passengers.' An irregular use of a verbal substantive in '-or' with a passive signification.

12/10/01

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